

Student Review

An Independent Magazine for Student Thought • July 1993



STUDENT REVIEW
Foundation for
Student Thought

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From the (male) editor:

Women's Issue(s), Faculty Firings, and SR Editorial Policy

Early this spring, when Rachel and I outlined the issues of *SR* that would appear monthly spring and summer terms, we decided the July edition would focus on women's issues. Really, then, Rachel should be writing this editorial; but even as I write this she's in the air on her way to New Hampshire for the remainder of the summer and I am left alone to explain the copy of the *Review* you are holding in your hands.

Student Review has tried, over the years, to provide a fairly balanced content where gender is concerned. "Women's Issues" have been a consistent part of our publishing history, which in a way is our acknowledgement that, for all our trying, we still have a long way to go before women and men receive equal treatment in our society. In fact, the decision that Rachel and I would co-edit *SR* these past two semesters is in part an attempt to maintain a balanced editorial perspective.

Which has remained a difficult task. You see, I have few doubts that Rachel and I agree on women's issues more than I would agree with most BYU men. Coincidentally, both of us are members of VOICE and both of us study feminist literary theory. We both are minoring in Women's Studies (at least I know I've had her in my Women's Studies classes). So when it comes time to present a Women's Issue of *Student Review*, our problem still would be the tendency to favor one perspective over others.

Then, as this issue was just beginning to take shape, BYU announced the firings of David Knowlton, Cecilia Konchar Farr, and three others (who could be the administration's imaginary friends for all we know). Because both Rachel and I are students of Dr. Farr—and hope to remain so—and because I consider Dr. Knowlton a personal friend who has helped me maintain faith in difficult situations, we found ourselves again in a sort of editorial dilemma. With no connection to *Student Review* we participated fully in the protest of what we consider an unfair decision. And of course *SR* would have to have some coverage and commentary of the situation—but what kind? Could we, as editors, take a certain stance in the magazine? Would it appear that *SR* was making an official endorsement of the two professors?

As it turns out, I'm pleased with the fairness of this issue of *Student Review*. As far as women's issues are concerned, I think we offer here a wider diversity of viewpoints than *SR* has in the past. Articles range from Julie Tollstrup's reflections on motherhood to the anonymous viewpoint of a BYU lesbian; from Stephanie Self's criticism of the feminist movement to Yvette Young's questions about priesthood, male authority, and confession. Aside from all these issues we have other looks at women's lives: the Noise section is filled with looks at women artists, as is the Arts and Leisure section. We have women's fiction (from "EV"), women's poetry, and women's art (the cover illustration is a piece from Cassie Christensen Barney, a BYU student and former *SR* art staff member, that went to Washington D.C. with the Utah women's art exhibit).

As far as coverage of the faculty firings is concerned, the material we are printing was unsolicited. Ron Helfrich, a Menno-nite student doing graduate work in the sociology department, offers a unique perspective, as a non-Mormon, as a student of Religious Studies, and as a former visiting student at another private, church-owned school—Notre Dame. Then, we have decided to make available to our audience the reports assembled by the Ad Hoc Committee on Academic Freedom, a group of professors from various disciplines and ideologies who have met together for close to two years to discuss issues of academic freedom at BYU. Their research prompted the administration's change in official statement (they now acknowledge the "possibility" that politics entered the review process).

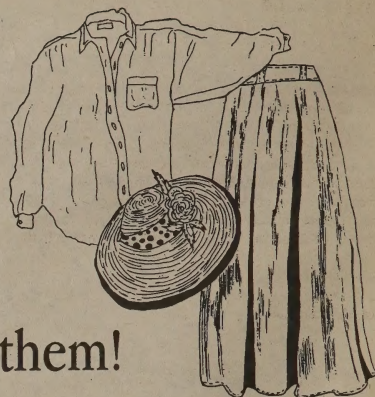
While the space we were able to create at such a late date is necessarily limited, I think it is well used, and will serve as a starting point for a discussion that will probably last months. Remembering that *SR* as an institution refuses to take political stances, we encourage participation from our readership, representing any viewpoint, as long as the material is well-thought and sensitive.

Finally, thanks to all those who have kept the *Review* going this spring and summer—the editorial staff, the publisher, the writers, artists, distributors, the handful of regulars at our Tuesday night meetings, Fred for the use of his truck, and our readership and advertisers. Until next month, thanks for reading.

Bryan

Bryan Waterman

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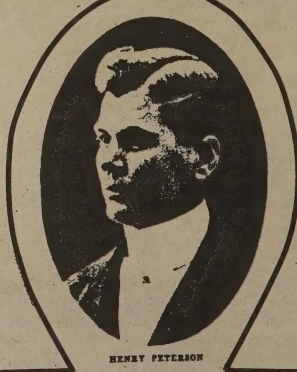
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HENRY PETERSON

Professor of Education. Dean of Teachers' College. Graduated from Chicago University and took his M. A. from Harvard, and later was an Austin scholar ibid. A wrinkled thinker and an advocate of high altitudes and liberality.

"Behold at his touch the old changeth into new"

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Year VII • Issue XXVII

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Student Review is an independent student publication serving BYU's campus community. By providing an open forum all students are equally eligible to submit articles to *Student Review*. Articles should examine life at BYU — sometimes humorously, sometimes critically, but always sensitively.

Opinions expressed in *Student Review* are those of the authors, and do not reflect those of BYU, UVCC, *SR*, or the Church of Jesus Christ of Latter-day Saints.

SR in India

To the editor:

Student Review has had a very international distribution lately. Via letters from a friend, we've been getting copies all the way in Goa, India, where we are creating a new BYU internship. We've really enjoyed reading and talking about our little pieces of BYU—transporting a bit of our culture here to us. In the context of our work here at a home for destitute women and children (which highlights some of India's heavy discrimination against women) I particularly enjoyed articles by and about women—which have been well represented in the issues we've received. The March 17th issue just reached us amidst violence between "religious" parties and was very timely. Thanks to SR for the contribution you've made to our experience in India.

Sunshine Shears
Lana Ackroyd
Tricia McMaster

Universe Staffer Tired

[Editor's note: The following letter is apparently in response to the inclusion of "Universe only three times a week" in our June issue's Top 20]

To the editor:

Whenever I read your little paper, I often find articles which I thoroughly enjoy, [sic] however by the same token, at times I tire of your paper constantly ripping on The Daily Universe (or just The Universe as it's named spring and summer terms because it's obviously not daily).

While The Universe doesn't waste it's [sic] time cutting on your newspaper, I'm somewhat surprised that you continually waste space to unjustly cut on our paper. While it's true, perhaps news is a bit short in the Provo area this time of the year, still, perhaps a spotlight of someone newsworthy would suffice? And where have you been anyway? Have you become a monthly publication now? Gee whiz, at least we may not possess some of the brilliant (and somewhat boring) honors students on our writing staff, [sic] however we do have one undecided advantage you'll probably never enjoy; of the journalist [sic] majors who walk through BYU's hallowed doors, we have all the very best. Since those of us who indeed are journalist [sic] majors are required to write for the campus paper. However, if you are actually naive and stupid enough to believe we never print anything controversial or newsworthy, then perhaps you should give Margaret Smoot a call and ask her how she likes today's front page headlines! [June 10: "Farr, 4 Others May Lose Jobs"] The AP wire picked up not only this, but at least three other stories which we ran in the past couple of weeks. When was the last time any of your motley crew scooped that AP? Although we may be a "lab" as you enjoy referring to us, well, we do have some sports page, where's yours? And I've attended your meetings in the past, and let me just say, it appeared as though you were all pretending to be liberal right-wind [sic] Mormons on a witch hunt. So quit trying to be something you're not. In short, most definitely rebels without a cause. Well, just do some of us who rarely ever criticize your somewhat infamous paper a small favor for a couple of months or so... call off the dogs. After all, most of us are only trying to get through school and the hell out of Utah!!!

Yours for higher ethics in journalism,

John Pollard
The Daily Universe

Lack of Academic Integrity

To the editor:

The recent decision of the BYU faculty committee on rank and tenure to deny continuing status to Cecilia Konchar Farr clearly shows the lengths to which the administration will go to follow its conservative, dogmatic agenda. Unfortunately, true education cannot exist in an environment where the resources, ideas, and freedom of thought have become secondary to such an agenda.

While Dr. Farr's politics differ substantially from those of the administration, her presence at BYU in no way compromises the academics at this institution. The University falsely claims that she had not published in an attempt to justify their own selfish interests. In fact, Dr. Farr has published several articles and is currently making revisions on a book working toward publication. Clearly she makes a positive contribution to the University solely based on her academics.

In addition to her academics, Dr. Farr leads superb discussions in her classes. We discuss the effect literature has on society and current events. The openness with which Ms. Farr approaches her classes allows the students to discuss freely problems, ideas, and solutions. The atmosphere created by Dr. Farr is an atmosphere of free thought. It is an atmosphere where everyone is comfortable to give ideas, and the class then analyzes those ideas in an environment free of hostility.

The decision of the review board shows a lack of academic integrity on the part of BYU. If the administration continues its trend of political, rather than academic,

decisions, the university will be eliminated, while the mundane and mediocre flourish in assimilation. In Richard Mitchell's words:

"There is only one education, and it has only one goal: the freedom of the mind. Anything that needs an adjective, be it civics education, or socialist education, or Christian education, or what-ever-you-like education, is not education, and has some different goal. The very existence of modified 'educations' is testimony to the fact that their proponents cannot bring about what they want in a mind that is free. An 'education' that cannot do its work in a free mind, and so must 'teach' by homily and precept in the service of these feelings and attitudes and beliefs rather than those, is pure and unmistakable tyranny. And it is exactly the kind of tyranny, 'tyranny over the mind of man,' to which Thomas Jefferson swore 'eternal enmity' on—on what?—on 'the altar of God.'"

Sincerely,

newel thorley jensen

The Miracle of Forgiveness

To the editor:

I'm writing regarding the June 1993 article "Lying to My Bishop" by the former BYU student. I can sympathize with the author because I've been in similar situations, where I've debated talking to my bishop about problems I've had. However, I've learned that one of the first important steps of repentance is to accept any and all possible consequences that may result from the sin. Spencer W. Kimball's book *The Miracle of Forgiveness* addresses that issue in chapter 11.

Repentance and gaining forgiveness aren't meant to be easy. If they were, there would be little incentive to keep the commandments. I've been blessed with loving, compassionate bishops who have kept my confessions confidential and understood my desire to repent. I know that not all students at BYU are offered this luxury, and it's possible that I might be faced with a dilemma similar to the author's if I were in such a situation.

I can't disagree with the author's grievance against BYU's system of dismissal for the occasional confessing wrongdoer, but I do know that the Lord only takes such disciplinary action when he has to. "I, the Lord, forgive sins and am merciful to those who confess their sins with humble hearts" (D&C 61:2). The Lord won't ask us to do anything we can't do. There will always be natural consequences to sin that even repentance and forgiveness can't erase. I believe that anyone who honestly and truly repents as far as they can, and then confesses their sin(s), immediately working and striving with all their might to complete repenting, will be forgiven, and treated in a manner appropriate for their situation. There are too many risks involved when we delay the repentance process because of fear of the consequences. If this person had enough faith to believe that they could repent after graduation, they should have had enough faith to repent right away and not fear the consequences. "If one fears, he cannot win; if he merely tries, he may fail" (*Miracle of Forgiveness* 176).

Repentance can't be a halfway effort, and it can't be made easier. Premeditated procrastination and false justification have no place in the repentance process. The former BYU student who authored the article is promoting and encouraging other BYU students to follow their same faulty rationalization to procrastination of repentance and commission of additional sin by lying about it. Even if this one person did manage to "get away with it," that's certainly no guarantee that others who may try the same thing will. Offering such excuses and rationale is inexcusable and irresponsible.

There are much bigger risks to postponing repentance than were alluded to and discussed in the article. One of them is the lack of the Holy Ghost. I can't imagine consciously deciding to reject the Spirit's influence in my life for any length of time in exchange for a possible lack of inconvenience in my worldly endeavors. Another one is the ease with which sinning again more seriously would come. Without the Holy Ghost in your life, and with the (somewhat tentative) knowledge that you would repent later, Satan would have a perfect opportunity to lead you farther along your path of sin.

If somebody feels unworthy to receive their Ecclesiastical Endorsement, they may choose to leave BYU of their own accord, thereby avoiding any future inconveniences, rather than blaming the system for their inability to repent completely and for the resulting misery they are feeling. If they do feel worthy to receive their Ecclesiastical Endorsement, their bishop will either confirm that or explain why it can't be given. The big difference between the two could be your personal faith and humility.

Repentance is a long, difficult process. It involves much more than confessing to your bishop, although that is an important part in many cases. An attitude of humility and submission is essential to gain forgiveness, which can only come *after* you have truly and fully repented. The Savior has atoned for *all* of our sins, and the Lord has promised to forgive us. Our task is simple, but essential for our personal happiness and salvation. I would recommend *The Miracle of Forgiveness* to any who are unsure of the proper procedure for complete repentance, especially chapter 13 which deals specifically with *Confession*.

Sincerely,

Name Withheld

Student Review welcomes letters representing a variety of points of view. Although expressions and opinions are those of individual authors and do not reflect those of SR or any staff member, letters should be sensitively written, brief, and signed, with minimal exceptions.

If It Writes Like a Professor, It Must Be a Professor

by Ronald Helfrich

[Ed. note: Ron is a Mennonite student at BYU, with a B.A. in Religious Studies from Indiana University at Bloomington and an M.A. in anthropology from the State University of New York at Albany. He has been a visiting student at Notre Dame, which allows him a unique perspective of religious universities. Ron was and is a student of David Knowlton. This essay undoubtedly reflects that fact.]

The recent firings of several BYU faculty members has perhaps generated controversy on the campus and in the LDS community at large on a scale that has not been seen since the famous firings of three faculty members in 1911. The "dismissals" of five professors, particularly the firings of controversial faculty members David Knowlton and Cecilia Knochar Farr, and the placing of Gail Houston on provisional status, seem to have galvanised certain segments of student, faculty and general LDS opinion in support of academic freedom at BYU. Over the last several weeks there have been student demonstrations on campus, a rally in support of Doctors Knowlton and Farr at a Provo hotel, and intense local, regional, and national media attention centred on the LDS university's policies.

The official BYU position is that both Dr. Knowlton and Dr. Farr were fired for their lack of academic publications. In reality, however, the dismissals seem to have been motivated solely by political and ideological concerns.

David Knowlton, who I know and greatly respect, has written extensively in the area of LDS Studies. His article in *Sunstone* on the killings of LDS missionaries by leftist freedom fighters in Bolivia was quite controversial in the LDS academic community. Apparently, some were disturbed by David's analysis of the factors leading to this tragic denouement. It is clear from the letter sent by the Rank and Status Committee that some of the members of that body were also upset by this and other of David's articles. What "like" or "dislike" has to do with academics is beyond me. Generally, the quality of articles submitted to academic publications is predicated on the quality of the arguments, whether one agrees with them or not, rather than on emotional criteria like those apparently used by the Committee on Rank and Status.

Clearly, politics—the politics and ideology of emotional likes and dislikes—was the primary basis for David's dismissal. David has published several articles in peer reviewed journals both in English and in Spanish (including articles in the *International Journal of Moral and Social Studies* and the *Revista de Investigaciones Folkloricas* as well as articles in the forthcoming *The Anthropology of Mormonism* to be published by the University of Illinois Press). Additionally, his articles on Mormon Studies have appeared in the highly respected journals *Sunstone* and *Dialogue*. As David noted in his speech at the rally in support of academic freedom, *Sunstone* has published articles by the likes of Peter Berger, one of the most noted and esteemed sociologists alive today. One wonders whether the same may be said of *BYU Studies* and the publications of BYU's Religious Studies Center.

David, as the letter he received from the Rank and Status Committee indicates, was rated high on teaching and citizenship. He was rated low on publications, but as noted above the committee's reading of his publications was political and ideological and it was incomplete, in that all of his publications were not reviewed, and that the council was prejudiced against journals like *Sunstone*, journals that are often the only venue for articles written by students of Mormon studies.

I can personally testify to the quality of the education, support, and encouragement I received during my graduate studies at BYU from Dr. Knowlton. David is one of the most knowledgeable people on contemporary anthropological theory, method, and analysis that I know of. His door was always open to me for discussions on various concerns that related to my areas of interest, however seemingly tangential. His classes were akin to graduate seminars at other schools I have attended, like Indiana University and SUNY—Albany. They were open forums for the expression of a diversity of student views. This is what, in my estimation, academia is, at least in part, about. I can also testify

to the fact that David is a deeply religious Latter-day Saint. I have heard David speak movingly on several occasions about his deep belief in the Church of Jesus Christ of Latter-day Saints. As a non-Mormon I have always been struck by the irony that one who is so Mormon appears to be enduring persecution by the officials of the church he clearly loves so much.

If a scholar of the status of Dr. Knowlton has to leave this university, the university and especially the students of this university will be the ones to suffer. Personally, I will lose someone who is integral to my research and writing.

While I do not know Cecilia Knochar Farr personally, I am acquainted with legions of her students who speak highly of her teaching, her scholarship, her interactions with them, and her model of committed scholarship tied to an activism for simple human rights.

As with David, the Rank and Status Committee has misrepresented Dr. Farr's academic record. Statistics released by the Ad Hoc Committee on Academic Freedom indicate clearly that Cecilia exceeds many in her college in terms of refereed articles published (Cecilia averaged three between 1991 and 1993 to the 1.1 of her colleagues in the College of Humanities) and in terms of papers given at academic conferences (between 1991 and 1993 Cecilia gave 17 to the 2.8 average of her colleagues in the College of Humanities). She has two books under review for publication at this moment. This is hardly the sub-par academic output of the "pseudo-scholar" the BYU administration and public relations office presents.

Clearly Dr. Farr was fired for her feminist stance, for explicit political and ideological reasons. Sociologically, Cecilia represents the new breed of critical feminist scholars that has been on the rise since the late 1960s. Trained in an academic environment that is quite different from that of previous generations, one which relies less on the naive theories of the "New Critics," which relies less on simplistic notions of textual realism, these new critical theories seek to incorporate Marxist, Feminist, Psychoanalytic, Semiotic, and Postmodernist perspectives (to name a few) in an exploration of the complexities of text and textual context. This generational struggle between the old guard and the new Turks has touched virtually every major (and minor) university in Europe and North America. This contestation has been quite problematic and is reflected in the wider discursive struggle over the issue of westerncentric versus worldcentric educational strategies. The former, as represented by former Education Secretary William Bennett and E.D. Hirsch of cultural literacy fame, seems to maintain the ethnocentric traditions that have characterised a society rotten to the core. They place patriarchal western society with its historical, military, political, economic, and cultural particularities at the apex of the evolution of the world. Not only is this perspective simplistic, it is also characterised by racist, phallocentric, partisan, authoritarian, and other rigid ideological themes and motives.

The more recent theoretical perspectives and strategies used and advocated by scholars like Doctors Farr, Knowlton, and Houston represent a challenge to the authoritarian worldviews of previous generations of public officials, academics, and students. They seek to explore the complexity and diversity of the human experience. They deconstruct the imperialistic cultural strategies of previous scholarship, pointing out that its author-oriented perspectives negate the importance of the reader in their mental universe. Such scholarship is apparently fearful to the powers that be at Brigham Young University. Thus the administration fires or puts them on provisional status.

This state of affairs represents yet another critical point in the history of BYU. This university needs once and for all to decide what it wants to be, the authoritarian Sunday School envisioned by many of its board of trustees, administration, and most of the Religious Education faculty, or a university that mixes religious commitment with academic scholarship—commitment to teaching, and commitment to high quality research including honest research on Mormonism. This division is not quite the angel/beehive or sacred/secular binary that sociologist Armand Mauss suggests underlines much of contemporary Mormonism. Those who urge BYU to mix religion in the best sense of the term—in other words a religion which practises the religious tolerance and religious freedom it preaches—with strong scholarship,

See "professor" p.16

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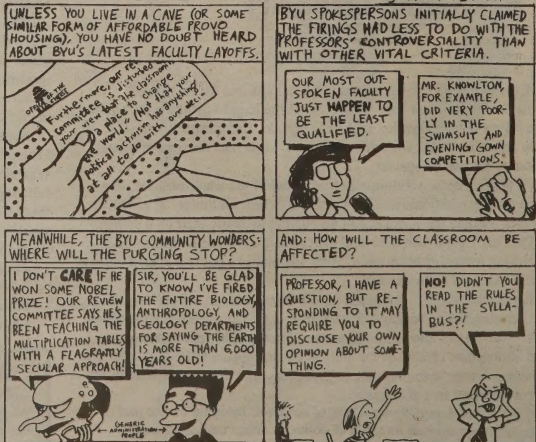
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THIS MODERN CAMPUS (i.e. WORLD) by YANNI YESTERDAY



UNLESS YOU LIVE IN A CAVE (OR SOME SIMILAR FORM OF AFFORDABLE PROVO HOUSING), YOU HAVE NO DOUBT HEARD ABOUT BYU'S LATEST FACULTY LAYOFFS.

BYU SPOKESPERSONS INITIALLY CLAIMED THE FIRINGS HAD LESS TO DO WITH THE PROFESSORS' CONTROVERSIALITY THAN WITH OTHER VITAL CRITERIA.

OUR MOST OUT-SPOKEN FACULTY JUST HAPPEN TO BE THE LEAST QUALIFIED.

MR. KNOWLTON, FOR EXAMPLE, DID VERY POORLY IN THE SWIMSUIT AND EVENING GOWN COMPETITIONS!

MEANWHILE, THE BYU COMMUNITY WONDER: WHERE WILL THE PURGING STOP?

I DON'T CARE IF HE WON SOME NOBEL PRIZE! OUR REVIEW COMMITTEE SAYS HE'S BEEN TEACHING THE MULTIPLICATION TABLES WITH A FLAGRANTLY SECULAR APPROACH!

SIR, YOU'LL BE GLAD TO KNOW I'VE FIRED THE ENTIRE BIOLOGY, ANTHROPOLOGY, AND GEOLOGY DEPARTMENTS FOR SAYING THE EARTH IS MORE THAN 6,000 YEARS OLD!

AND: HOW WILL THE CLASSROOM BE AFFECTED?

PROFESSOR, I HAVE A QUESTION, BUT RESPONDING TO IT MAY REQUIRE YOU TO DISCLOSE YOUR OWN OPINION ABOUT SOMETHING.

NO! DIDN'T YOU READ THE RULES IN THE SYLLABUS?

DOWN THE CAMPUS IS THAT WATER WIPER AT THE... (caption: by Yanni Yesterday, June 1993)

STATEMENT ON THIRD YEAR REVIEW OF PROFESSOR CECILIA KONCHAR FARR

Prepared by
BYU Ad-Hoc Faculty Committee on Academic Freedom

As announced June 9, 1993, Dr Cecilia Konchar Farr has been denied continuing candidacy status at Brigham Young University. Reasons given by university officials to the press for her dismissal centered on her scholarship, which was said to be inadequate to allow her to remain at BYU as a candidate for continuing faculty status. There were also private allegations of problems with teaching and citizenship, which we also address.

For the past two years, an ad-hoc faculty committee on academic freedom has met regularly at BYU. Several members of this committee have studied data dealing with Dr. Farr's professional credentials. The following facts are important in assessing Dr. Farr's credentials.

DATA SUMMARY

SCHOLARSHIP

- Farr's scholarly productivity has been adequate to ensure passing her third year review and has been above the average for her peers during the past two years who have passed this review. For example:
- Dr. Farr has produced two articles in refereed journals of national prominence. She also published a third article in a refereed journal prior to coming to BYU.
- Dr. Farr has also:
 - Produced two articles currently under review;
 - Published six book reviews;
 - Presented papers at 17 conferences.
- Dr. Farr has substantially revised a book manuscript (entitled *Emphasis Mine: Autobiographical Fiction and the Modernist Woman Writer*) that the University of Tennessee Press has agreed to review.
- A second book (entitled *Small Pebbles: Reading Martha Gellhorn's Writing*) is in process.
- In comparison with other members of the College of Humanities up for review during the period 1991-1993, Dr. Farr was more than adequate (see statistical comparison).
- The average number of peer-reviewed articles for continuing status candidates during this period was 1.1.
- The average number of papers presented at scholarly conferences by continuing status candidates during this time was 2.8.

- Even when compared to 6 candidates granted tenure in the College of Humanities during the past two years, Farr measures well. These faculty members all had twice as much time in rank at the university. A summary of the scholarly productivity of these recently tenured faculty members shows that:

- Only two had published books (and only one of these at a university press);
- They had published an average of 2.3 papers in refereed journals;
- They had presented an average of 10.1 papers at scholarly conferences.

TEACHING

- Dr. Farr's average teaching ratings during her three-year tenure at BYU for all of her classes calculate to 6.14 (on a scale of 1-7 with 7 being the maximum score).
- The average score for all English faculty persons evaluated for the fall term of 1992 was 5.6.
- The average teaching rating of persons, for whom data was available, in the College of Humanities being considered for third year review during the 1991-1993 period was 5.90.
- According to the members of Dr. Farr's Departmental Review Committee and her Department Chair, Dr. Farr is considered to be an excellent teacher who is a great asset to the University.
- Farr's Department Chair has stated: "Of teaching, the record speaks very well....Cecilia is one of the brightest, most charismatic, exciting people I have ever been around. She is persuasive in her discourse and passionate in her ideas."

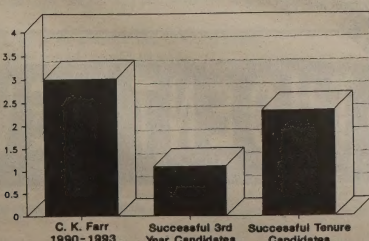
CITIZENSHIP

- Dr. Farr has been involved in many extracurricular activities during her tenure at BYU. At most universities, the sort of outside activity Dr. Farr has championed is considered to be the heart of university citizenship.
- Dr. Farr is a controversial professor engaged in Feminist and Postmodern scholarship, theories that attempt to transform prevailing power structures and suggest a new orientation of empowerment of women and minorities, new ways of thinking and teaching, and, above all, that demand political and moral activism. This is uncomfortable and even frightening for many who then brand Dr. Farr as a bad university citizen. Many of us, on the other hand, feel that Dr. Farr has enlarged the conversation at BYU and should be commended rather than censored.

SUGGESTED ACTION

- The facts demonstrate that contrary to what has been announced by the University, Dr. Farr is more than adequate in teaching, research and citizenship to be granted status as continuing faculty candidate. In view of these data, we ask the BYU administration to overturn the recent decision to deny this candidacy to Dr. Farr.

Average Number Peer-Reviewed Papers,
BYU Candidates for Tenure, 1991-1993



STATEMENT ON THIRD-YEAR REVIEW OF PROFESSOR DAVID KNOWLTON

Prepared by
BYU AD-HOC FACULTY COMMITTEE ON ACADEMIC FREEDOM

As announced June 9, 1993, Dr. David Knowlton has been denied candidacy for continuing status at Brigham Young University. In their official letter to Knowlton, the university cites Faculty Council descriptions of strong teaching and citizenship and then quotes the Faculty Council as follows:

It is in the area of scholarship that the Council finds Professor Knowlton's performance to be inadequate. . . . None of the articles has been published in recognized peer-reviewed journals in anthropology in the country. While the Council is cognizant of the statement of the department chair and Professor Knowlton's statement providing rationale for the lack of a book that had been well-received by the discipline and/or articles in good anthropological journals, the members of this council remain convinced that scholarly and creative work submitted for rigorous peer evaluation is requisite for satisfactory scholarly performance. Documentation in the file indicates that a year ago the college committee, out of concern over the same issue, advised Dr. Knowlton to submit his work to peer-reviewed journals, but there is no evidence of change in scholarly approach on his part. Some members of the Faculty Council on Rank and Status felt that some of Knowlton's writings were detrimental to the underlying purposes of the University. Others were less troubled by the essays. But as a body, the Council was greatly disturbed by Professor Knowlton's failure to publish in significant scholarly sources in anthropology.

There are two issues here: where Knowlton is publishing his work and the content of that work as it relates to the "underlying purposes of the University." The Faculty Council says nothing about the quality of the articles, how widely they are read, or what effect they have had on the institutions they analyze. The Council takes as a given that *Sunstone* and *Dialogue* do not count in the review process.

Consider first the following summary of Knowlton's scholarly work:

- Book in progress on "The Spread of Mormonism and Protestantism in Bolivia" (working title), based in part on his dissertation. Knowlton has been granted leave next fall by his college and department to finish this project. The reviewers of the application for leave obviously felt it was a scholarly task well worth funding.
- Peer-reviewed article, 1992: "No One Can Serve Two Masters or Native Anthropologist as Oxymoron," *International Journal of Moral and Social Studies*, an interdisciplinary journal out of Oxford University that lists anthropology as one of its specialties.
- Peer-reviewed article, 1992: "Thoughts on Mormonism in the Third World, with Particular Reference to Latin America," *Dialogue*.

- Peer-reviewed article, 1991: "Desengaño y desesperación: las elecciones del 85 en Bolivia y narrativas populares," *Revista de Investigaciones Folklóricas*, published by the Instituto de Ciencias Antropológicas at the University of Buenos Aires. ("Deception and Despair: The Elections of 1985 in Bolivia and Popular Narratives," *Journal of Folklore Studies*, published by the Institute of Anthropological Sciences at the University of Buenos Aires.)

- Peer-reviewed article in a book, forthcoming, 1993: "Gringo Jeringo: Anglo Mormon Missionary Culture in Bolivia," in *Contemporary Mormonism*, ed. Marie Cornwall et al., University of Illinois Press.

- Publications in *Sunstone* (not peer reviewed):
 - 1989: "The Creation of Sacred Mormon Myth: Missionary, Native, and General Authority Accounts of a Bolivian Conversion"
 - 1989: "Missionaries and Terror: Background and Implications of the Assassination of Two Mormon Missionaries in Bolivia"
 - 1991: "Belief, Metaphor and Rhetoric: The Mormon Practice of Testimony Bearing"
 - 1992: "On Mormon Masculinity"

- Articles accepted for publication in a book, both in *The Anthropology of Mormonism*, ed. Mark Leone and John Sorenson:
 - "Mormonism and Social Change in Huacayo, Bolivia"
 - "An Anchor for Stormy Seas: Towards an Ethnography of Mormon Speech and Ideology."

- Papers presented at Professional Conferences:
 - "Multiculturalism and Terror in Bolivia" at the meeting of the American Anthropological Association in San Francisco, December 1992
 - "Censorship, Power and Discourse in Mormonism" at the meeting of the Society for the Scientific Study of Religion, Washington D.C., November 1992
 - "Social and Political Issues of Protestantism in Latin America" at the meeting of the American Anthropological Association, Chicago, November 1991
 - Four presentations in 1990 and 1991 at anthropological and folklore meetings in Bolivia and Argentina

The Faculty Council's contention that Knowlton has not published in "recognized peer-reviewed journals in anthropology in this country" makes sense only if you emphasize "in this country" to exclude the Oxford University publication and the Argentine publication. You must also reject the peer-reviewed *Dialogue*, despite its fine record of prize-winning anthropological articles. And finally, the University of Illinois Press publication must be discounted.

We find their request that he publish in peer-reviewed journals laudable in one sense, for we too share the desire for a university with faculty whose work is recognized by other good scholars. Knowlton has, in fact, published in peer-reviewed journals. Like professors of many other disciplines (linguists, literary scholars, philosophers, art historians, legal scholars, etc.), many contemporary anthropologists are tending to work across disciplinary boundaries. Surely publication in such cross-disciplinary journals is a positive rather than a

negative action.

Knowlton has published five articles in *Sunstone* and *Dialogue*. Is it not a supreme irony that work on Mormon topics and publication in Mormon journals is a liability at BYU? Faculty in the departments of history, sociology, political science, anthropology, psychology, philosophy, English, theater, and many others have fought this battle before. Of course the quality of work in these journals is diverse, as it is in most journals, leaving a review committee the task of evaluating the quality of each article. The comments cited to deny Knowlton's candidacy reveal no effort by the Faculty Council to do this. The articles in *Dialogue* and *Sunstone* on the Church in Latin America, are, in fact, important investigations of the way the Church has done business in foreign countries and of the implications of those actions. This is work to be proud of.

Of course Knowlton will need to finish his book to be seriously considered for tenure, he will need to continue to write and publish in good journals, and he should also continue his fine record of presentations at scholarly conferences. But this is not a tenure review, it is a third-year review; and in our opinion Knowlton is a young scholar who should be praised, rewarded, and supported as he seeks tenure.

There remains the contention of several, but not all, of the members of the Faculty Council, that "some of Knowlton's writings were detrimental to the underlying purposes of the University." This is not spelled out further, and the council continues by saying that the real problem is that Knowlton hasn't published in "significant scholarly sources in anthropology."

Our only conclusion after reviewing Knowlton's publications is that Knowlton was not advanced to candidacy mainly as a result of the concerns about what he was saying about the Church and where he was saying it. This is a serious infringement of Knowlton's academic freedom, and thus our interest in this case. For our own future protection, we request a public discussion of the real issues here and ask that Knowlton be advanced to candidacy for continuing status. He is an invaluable member of our Mormon academic community.

Real Feminism, My Feminism

by Sarah Elizabeth Payne

At BYU, there is a certain way that people purse their lips and give disapproving looks that are reserved for use only as a reaction to the word "feminist." These special looks usually precede a discussion about the evils of feminism, which is, the givers of the look say, just a power struggle and of the devil. But just as people come in many different varieties, feminism has many brands. For me, feminism is not at all violent or man-hating; it is not a power struggle or an ego trip. I can be caring, sensitive, humble, normal, and still be a feminist because the core of my feminism, real feminism, is a woman's cry for credibility and a desperate struggle to validate her existence.

When I evaluate my life, I do not want to realize that although I have chosen to do what I deem most important in life, no one respects me for it. I suppose in most moments, I will be happy to accredit myself with successfully organizing the PTA while around me my husband and children move on to more important horizons. But in my dark, unsatisfied hour, will I wonder why no one, *not even my own self*, seems to view anything I have accomplished as important? Will I be able to quiet the voice inside that cries out for just the tiniest bit of admiration from my peers—male and female? Will I? Will I be able to truly say I am satisfied with my life and with the person I became?


Although our society offers eloquent lip service to the humble homemaker, claiming that she is the backbone of society, those words are shallow comfort for women who are made to feel valueless. I have seen men bear testimonies about how much they need the women in their lives—how lost they would be without their wives—and I wish that more of these sentiments reflected a deep intellectual respect. I have seen these same men later ignore their wives' questions as, childlike, embarrassed, the women look away and act as if they haven't said anything. I have seen it far more often than I would like to admit.

To enable their families to stretch and grow these women have sacrificed their own development only to find that their children and husbands have outgrown them. Mothers facilitate improvement and achievement, and for that their husbands and children love

them and appreciate their sacrifice. But many families do not respect their mothers as intelligent human beings with interesting or relevant ideas. Like garbage collectors, these women are needed and appreciated, but are rarely respected as people independent of the service they perform.

I do not want to live that way—that quiet, unassuming, unhappy way. I want to know that my opinions and ideas matter to those around me. I do not want the heartbreak of knowing that my children and my husband come to talk with me when they need something done, but not when they want an intelligent discussion. I do not want to be doomed to be the warm-up act for my husband—to give the short talk before he gives the good one in sacrament meeting. My feminism, and the feminism in which many of us at BYU participate, suggests that this should not happen to me or to any woman.

This feminism, which ensures that women feel worthwhile and satisfied about their lives, is no cause for alarm. Certainly the soul-stemming desire that feminists at BYU have for a feeling of self-worth does not justify the disappointed looks, rolled eyes, and unspoken questions of faithlessness with which we are barraged. Please, don't worry about my future and salvation because I call myself a feminist. I will have a family someday, and I will have a good husband go with me to the temple. I will likely stay at home, and together my husband and I will teach our children to have open minds. But my feminism ensures that I will not marry a man who does not respect me or is threatened because I am on the same intellectual level that he is. I am a feminist; when I look back on my life, I will know that I reasoned with the best and brightest men and women, that I lived my dreams, and that I was not silent in the corner while the men around me made my decisions and carried my heavy boxes.

Sarah just finished her first year at BYU. 

Motherhood: the Second Oldest Profession

by Julia Ford Tollstrup

Erma Bombeck once said that motherhood was the second oldest profession. (When I first heard that saying at age ten I asked my mother what the first oldest profession was. She just laughed.) But when it's put that way, it makes it seem as though motherhood is just an afterthought, an accident. Certainly, in some cases motherhood *does* start out as an accident, but with me it was planned in advance. In fact, I had to work hard for several months before I could even say I was going to be a mother. And if I'd known pregnancy was going to be so awful I'd have kept on trying to get pregnant for a much longer time.

Actually, aside from the morning sickness (who are they kidding—it lasted all day), backaches, varicose veins, and getting so fat I couldn't even see my toes, being pregnant wasn't that bad. The ultrasound was the coolest thing. If you have never seen pictures of a baby in utero you should look at Lennart Nilsson's book *A Child Is Born*. Feeling the baby kick was another high point of pregnancy. It gives you an incredible sense of awe to feel another being inside you. And the high after giving birth was the best. The adrenalin rush lasted 24 hours.


But why am I telling you all this? Because I want you to know I am proud to be a mother! I love my baby! I love being his mom! In fact, motherhood is the most fun thing I've ever experienced (except for uninterrupted sex). I'm also writing this because I want to dispel a few myths about motherhood.

The first myth we can toss out the window is that mothers who stay at home sleep until noon and watch soaps all day. Any woman can tell you that the mother who can get her children to sleep in past 5 a.m. is the lucky mother indeed. And soaps! Who would want

to watch soaps when you could watch Barney the big purple dinosaur sing "I love you and you love me..." or Shari Lewis and Lamb Chop sing "This is the song that never ends..." (Actually, Mr. Rogers is my favorite—he was when I was three, and he still is at 23.)

As much as I love Mr. Rogers, though, I get bored at home, which brings us to the other myth I want to deal with: Moms who stay at home do nothing. This may or may not be true. But part of the reason I love being a mom is all the bummin' I get to do. I mean, what other profession considers hanging out at the pool and getting a great tan "quality time"? Or feeding ducks at a local park or watching videos? It's great!

I love it. I love holding and nursing my baby (just ask my friends who've all had to get used to public "num-num" time.) I love watching him run. I love hearing him laugh. I love watching him explore and discover. I love watching the expression on his face when he eats lemons. I love the way he says "shis, shis, shis" whenever he wants me to put his shoes on. I love waking up in the morning with his cheek next to mine and his other arm flopped across his father's. And I love the sense of direction he's given me. (Because of my baby I'm back in school, this time as a dedicated student.)

All these things make up for the messy diapers, the sleepless nights, and the times I'm sporting the "Pebbles" look and my child is screaming because I won't let him run through the parking lot at Smith's and to top it all off I'm given looks of "You awful mother, why don't you love your child and how could you let yourself go like that?" Yes, I love mothering. Which is good, because I plan to do it a long, long time. 

Eavesdroppings

JUNE 20, 6:55 P.M., CINEPLEX ODEON THEATRES

Woman #1: Hey, don't I know you?

Woman #2: Yeah, you were my EFY counselor last year.

Woman #1: Were you in the group with the twins who did that thing where they sucked their stomachs in?

Woman #2: Yeah, I was the one who sang the song in Spanish at the talent show.

JUNE 15, 3:55 P.M., STATE STREET, SALT LAKE

Woman to a friend: You know, I have a Jewish friend who loves coming to Utah because it's the only place she's a gentile.

JUNE 18, 4:05 P.M., OUTSIDE THE TALMAGE BUILDING

Male student #1: Have you ever seen Dali's version of the last supper?

Male student #2: Dolly Parton?

JUNE 23, 9:55 A.M., ELWC CAFETERIA

Little girl: Mommy, where's the marriage center?

Mother: Oh, you mean the Marriott Center?

JUNE 23, 11:00 A.M., THIRD FLOOR, HBLL

Thirtysomething male student: What is a provost, anyway?

Late teen woman: It's the superlative of Provo. The provost is simply the "most Provo" person at BYU.

Join

STUDENT REVIEW

T o d a y !

Are You A Sensitive Nineties Man?

by David Kimball

The Sixties called for intellectual philosophers, the Seventies lauded rugged Marlboro men, and the Eighties bowed to the young urban professional. In the aftermath of a year proclaimed by both Hollywood and Washington as the "Year of the Woman", however, we herald the emergence of the *Sensitive Nineties Man*.

Many of you are saying, "Wait—I'm still paying off the BMW from the last decade," or "I'm just beginning to like tofu." Time marches on, men, and it's time to put away the pastels and don the conservative wear. We realize this may be a tough transition, so we're providing here a basic guide to sensitivity.

No man could come close to sensitivity in this decade without working knowledge of the following vital vocabulary words: *engender*, *oppress* (not to be confused with repress or suppress), *feminism*, *em-power*, *harassment*, *sexist*, *Greenhouse Effect*, and *hydrochloroflourocarbons* (or CFC's for obvious reasons). *Never* use the following terms: *chick* (when not discussing an agricultural topic), *babe* (when not talking about baseball), *man* or *men* when talking about both men and women, and the suffixes *-man* or *-men* (as in mailman or chairman).

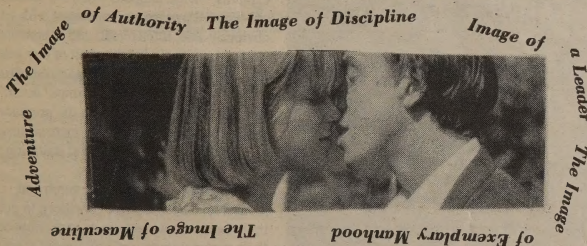
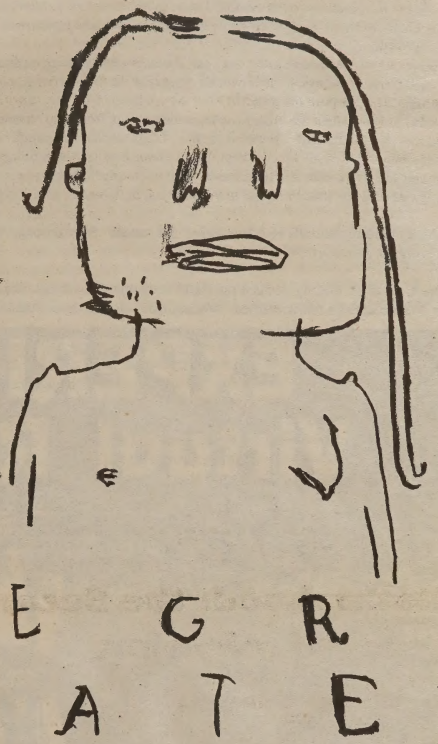
The following quiz should help you know how effective you men are in the nineties.

1. Never 2. Seldom 3. Sometimes 4. Generally 5. Always

1. Do you leave the seat up after urinating?
2. Do you rate women's beauty on any kind of number scale?
3. How often should women stay home with the children?
4. When should a sporting event take priority over a cultural event?
5. Do you find yourself hiding your feelings from women in your life?
6. How often do you choose plastic instead of paper?
7. Do you notice a woman's physical attributes before intellectual/spiritual qualities?
8. How often do you vote "republican"?
9. How often do you frequent Kiwanis Park during the summer to "look at the mountains"?
10. When do you prefer Sports Illustrated over the New Yorker?

Scoring:

- 10-15 A truly sensitive nineties man (you'd have a pony tail if you didn't attend BYU)
 16-25 You could fake true sensitivity.
 26-35 I wouldn't plan a lunch with Hilary Clinton, but there's hope.
 36-45 Do you regularly listen to Rush Limbaugh, by any chance?
 46-50 Think 1800's, buddy. **SR**



Form Letter for Kissing Delinquency

by Mike Busch, Sean Ristine, Helene Nielson, Patrick Bertc

Dear _____:

We have been dating for over a month now, and you have yet to make a move. I have realized that at least one of the following must be true:

- ☐ You are repulsed by me;
- ☐ You think kissing gives you AIDS;
- ☐ You have a hormonal deficiency;
- ☐ You think I look like your sister/brother;
- ☐ You're gay and in love with your roommate;
- ☐ You promised your mother that you wouldn't kiss anyone before you went to the temple;
- ☐ You're still repenting from the last time you kissed;
- ☐ You can't obtain proper mouth vacuum;
- ☐ You're just using me until your missionary returns;
- ☐ You can't decide which way to tilt your head;
- ☐ You haven't kissed for a while and have forgotten how;
- ☐ You never learned how.

Please check one of the above and return to me. Thank you for your time. **SR**

TOP 20

1. exact change
2. protests at BYU
3. ceiling fans
4. new futons
5. otter pops
6. Moab road trips
7. hate mail from the Universe
8. veggie bagel sandwiches
9. money from Mom
10. Utah Scottish festival
11. Lollapalooza
12. mango shakes
13. Osmonds in Missouri
14. Britomartis
15. Sean Boy Walton
16. nice bishops
17. summer fruit
18. low summer rents
19. Farmer's Almanac
20. gift pedicures

BOTTOM 10

one day term vacation, EFY puberty fest, high school pool hoppers, guilt, pollen/floating fluff, vandalism, bridesmaid dresses, Aries, Jurassic Park mania, increased rape statistics

Issues and Opinions

Not Your Woman

by Mary Atkinson

I want to be a woman—your woman. I want to be attractive, to stand tall and straight, to look clean and neat, pretty and sweet, so that you can take pleasure in looking at me and pride in being with me.

I want to be weak enough to cry on your shoulder and to have you boss me now and then—and feminine enough to have you do things for me like carrying something heavy, or opening a jar, or even the door.

I want to know about the things you know about in politics and business and money matters so that we can talk together and share ideas, so that our minds can form some kind of union. But I never want to know quite as much as you. And finally, I want to be warm and soft and tender and affectionate and responsive, so that you will desire me. This, my dear, is the woman I hope to become—no, the woman I shall become for you.

—from the Heritage Halls Hall Presidents' file, under "Womanhood," reprinted in *Especially for Mormons*

One time while looking through the Hall Presidents' file cabinet for hall activity ideas, I came across a folder entitled "Womanhood" that contained the above poem,

dated 1975. It gave me a good laugh. I thought to myself, "Oh, how silly people were back then to think that women would ever buy into such nonsense." However, after talking with several of my friends about the "role of women", it seems that many people fully subscribe to the idea that women exist only to please men.

I wondered why such people didn't just scrap college altogether and attend charm school, if they still espouse such archaic views concerning women. Then I realized that BYU is indeed a charm school. It is not that the administrators, professors, or students are necessarily representative of a charm school. But the atmosphere at BYU is stifling and backward when it comes to women.

The atmosphere is such that women are consigned to "their place" at this university: to act dumb, to spend hours each day dressing up and putting on makeup, to follow only traditionally "feminine" majors, to suppress the idea of a career, and, for the most part, to suppress any serious thought at all.

If women succeed in accomplishing all of these requirements, they will certainly leave the university with a husband, which is, they are told, the only thing that will make them feel like a real woman. However, one small slip, such as expressing an opposing opinion, and they will be relegated to a life of misery because no man will ever want to marry them.


Lest you think I'm kidding, let me relate a few experiences. My sister was counselled by her stake president not to go to Harvard because she could never get married afterwards—now that she has her B.A. and M.A. from Harvard, she is now apparently too smart for any man to want to marry her. One of the men I work with surely wouldn't consider her. He's looking for a 17 or 18 year old that he can "mold into a good little wife."

While I'd like to think that we've made progress in the last thirty years, too many people at BYU appear to still agree with *Fascinating Womanhood*, Helen Andelin's 1965 apology for sexism (available in the Lee library's Americana collection) which explains, "What happens when the average red-blooded man comes in contact with an obviously able, intellectual, and competent woman manifestly independent of any help a mere man can give and capable of defeating him on his own ground? He simply doesn't feel like a man any longer. In the presence of such strength and ability in a mere woman, he feels like a futile, ineffectual imitation of a man."

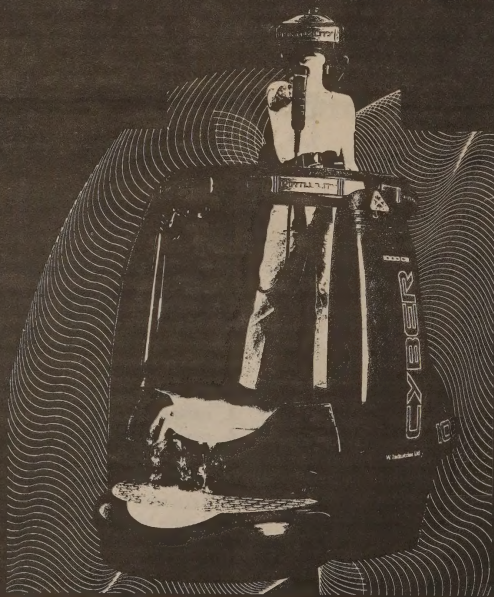
Not only must women act dumb and incapable, they also must be willing to put their lives on hold as soon as men propose or their opportunity to wed will bypass them. Last month, my home teachers assured me that it was almost impossible for a woman to get married after 22. I said I knew lots of women who were older than 22 when they got married. They replied, "Yes, it's possible, but look at the men that they married." Apparently, only the dregs of male society are interested in women over 22.

When I told my home teachers that I had no real intention of being married in the next several years (I'm less than two years away from their age cutoff), they actually told me, "Well, good luck."

I stopped wondering where people get these ideas about women the day I asked my religion professor his views on the scripture that says that women should submit to their husbands. He told the class that women were allotted a lower place in life because the wicked Eve forced Adam to sin.

The atmosphere at BYU is now almost devoid of feminist thinking and scholarship. Until it changes, I plan to take President Lee's advice and get out of here as soon as possible. 

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Thoughts from a BYU Lesbian

In Fall 1991, *Student Review* published a controversial issue with the words "Homosexuality at BYU?" emblazoned on the cover. I read the whole thing and was impressed by thoughtful articles and compassionate responses to what I perceived as a paradoxical crisis in Mormonism. Still, it was almost all people talking about gays and lesbians—only one gay man published an article, and lesbians were wholly absent from the discussion. Still, I was heartened that anyone would address homosexuality in the Church at all, since I was grappling with it myself, and had been ever since as a 13-year-old Beehive I had a crush on the MIA Maid president. I was feeling stranded at BYU, with no information and no one to talk to.

That night in the dining hall, I hoped I could listen to people talking about the *Student Review* coverage. Sure enough, conversations centered on almost nothing else. But the reaction was nothing like I had hoped. I heard expressions of disgust, fear, anger, derision, and ironically, incredulity: "Why would they print this when they know there are no gays here?" I'd never felt so invisible in my life.

By now you may be wondering why, if I wanted visibility as a lesbian, I ever came to BYU at all. The answer's simple: probably for many of the same reasons any student does. I was Mormon. My family expected it of me. I had a scholarship. And at the time, I was very confused about sexual and spiritual issues, and I wanted a safe and loving place to work them out. I wasn't sure I was a lesbian. I just didn't know. But after a few months, I felt overwhelming guilt for a relationship I'd had with a woman in high school. I wanted to start college with a "clean slate," so I went to talk to my bishop.

Meeting with him was always uncomfortable. He suggested that I come every week, to discuss with him any new temptations I might have had, or sins I might have committed. He gave me a copy of Boyd K. Packer's most recent conference address, which lumped homosexuality with drug abuse and abortion, calling them three abominable "lifestyles." He gave me *The Miracle of Forgiveness*, which assured me that my "perversion" was, fortunately, "curable," "like the cure for alcoholism." It also said, "as an extension of homosexual practices, men and women have sunk even to seeking sexual satisfactions with animals." (The misconception that homosexuality and bestiality are directly linked is a common one.) When I confessed that I still felt attracted to women, he referred me to the BYU Counseling and Development Center.

I'm sure some people have positive experiences down in the bottom of the SWKT, but mine was one of the most humiliating of my life. My counselor made me describe every detail of my past physical relations with women, even after I protested that I was in the

repentance process with my bishop for that, and would rather talk about my current feelings. She persisted in asking questions like, "Did you have an orgasm? Did she? Where exactly did you feel pleasure?" I frequently cried under what I felt was aggressive bullying. And what's worse, when I went back to my bishop, he'd grill me on the things I'd told her. At the time, I was so instable I didn't realize how unethical and possibly illegal such perspectives were. I wanted so badly to feel resolved and to trust the system that I thought all the torture was worth it.

After a few months, I snapped out of it. I stopped seeing the counselor, and tried to get on with my life. I spoke to other bishops, who were always slightly bewildered and always had different answers. A common question was, "Do you still have those tendencies now?" This puzzled me, and still does. Would you say you have heterosexual "tendencies"? No—you probably think of your sexuality as an integral part of your identity. It enters into how you see the world, what you expect from life, how you're treated. It's far from a "tendency." Yet, after telling me what a grievous sin homosexuality is, my bishops would act bemused and belittle my most fundamental feelings by calling them "your little problem," or a similar epithet. Sure, I never got shock treatments (although the "counseling" came close), but I was never taken seriously, either.

I dated guys from time to time, just to keep appearances. One of them even proposed, yet I considered myself celibate. I hadn't done anything to get me in trouble, and so I didn't feel frightened in talking to ecclesiastical leaders. I was completely silent about it with everyone else.

After two more years, that began to change. I was more miserable all the time—I was condemned in church, at home, in my classes, and in social situations. Everyone had nasty things to say about gays, but none of them knew they were referring to me. It was especially painful to hear such insults and hateful words from my parents and close friends. I'm sorry I can't get more specific, but it progressed to the point that I considered suicide as an escape. I don't think I'm a self-destructive person, and I certainly appreciate the value of human life, but it did cross my mind. About ten percent of any population (yes, even BYU's) is gay, yet 35% (and closer to fifty percent in Utah, according to some estimates) of teen suicides are committed by gay and lesbian youth. There are simply very few places to go that will allow you to feel even human.

When this reached its breaking point, I finally had to come to some decisive answers about myself and my place in the Church. I prayed and pondered and did everything I'd been taught to, and still the only response I feel I ever got from God was, "I know you

See "lesbian" p.13

We've come a long way, but where are we now?

by Stephanie Self

I am not a feminist. Rather, I am a product of feminism. Growing up during the aftermath of the ERA and Roe v. Wade encouraged me and other women to seek the democratic ideal of equality. As a result, I was taught that I would be more successful and more accomplished than my mother as a result because her life was limited to home and children. My life would be better.

From what I see now, this is the great fallacy of feminism: that we would be more free than our mothers, that we would have so many more opportunities, and that we could accomplish more than our mothers because of these opportunities. Granted, the feminist movement has increased the political, social, and economic opportunities of women. Yet if women look more closely, they might see that feminism has done more harm than good. I believe that feminism is directly or indirectly responsible for the increase in convenient divorce and casual intimacy, for women left to handle unwanted pregnancies alone, and for single-parent homes, mostly led by women, which add to the increasing poverty rate.

Feminism has helped define homemakers as burdens on society rather than contributors to it. Women assert their independence from men, but they contribute millions of dollars every year to the growing demand for cosmetic surgery, obsessive dieting, and compulsive exercise. It seems that in the pursuit of liberation, women have actually chained themselves to a host of problems that stem from an image defined by how society perceives them, how men perceive them, and how they perceive themselves.

Society's perception of the role of women has evolved under the influence of feminism. Now it glamorizes the super-woman—the woman who can do it all. Ideal women work from nine to five, maintain a home, and keep their families happy. But the reality for many women is that their children grow up in a day-care center. They are usually so exhausted by the end of the day that they

have no energy for their homes, their children, or their spouses—just like their husbands, with whom they wanted to be equal in every respect. Our feminist-influenced society encourages them to think that they contribute nothing socially or economically to society if they choose to stay in the home. I remember when my high school English teacher told me that women who choose to be merely homemakers are wasting their talents. And so we arrive at the image of the bored, miserable housewife escaping to the vicarious sensations of soap operas and talk shows. But we imagine the careerist to be independent, accomplished, and happy. And she's happy because she's not bored at home. Did men persuade women to accept this philosophy? No, feminists did.


As a product of feminism, I once defined myself by my accomplishments. I measured my self-worth against how far I had come along my intended task-oriented path towards an impressive résumé, a prestigious law school, and a successful career. In contrast, a homemaker's sense of self emerges from her relationships. How can homemakers feel successful when society fails to recognize their accomplishments as impressive?

Society's definition of success is apparent in the way society perceives Barbara Bush and Hillary Clinton. Barbara Bush was denied the opportunity to speak at the commencement of a prestigious university because she was thought to "seek her identity through her husband." Yet Hillary Clinton serves as the model of a woman who has come a long way—not because of a successful marriage or the way she raised her daughter Chelsea, but because she is considered one of the top attorneys in America. While feminism intended to liberate women from the bored housekeeper image, it actually chained women to the super-woman image. Anything short of that is deemed failure.

Feminism has undoubtedly affected the way men view women, but has it necessarily improved it? Because

of feminism, men feel justified in the way they treat women because women are now independent. In their views, men can more easily walk out on their wives because women are independent. Women can deal with unwanted pregnancies on their own. Men can have sexual relationships with as many women as they please. Too many men have interpreted women's new-found independence as an excuse to relinquish their responsibility to them.

Women have become chained to an image formed by feminism. As Orania Papazoglou points out in her essay "Despising Our Mothers, Despising Ourselves," women have never been so concerned with satisfying the whims of men as they are now. Women diet, tan, tuck and lift, and spend compulsively on extravagant cosmetics. Are women more free now than before feminism? In actuality, they have never been more afraid that their independence will separate them from meaningful relationships with men.

We can free ourselves from this image if we recognize the weaknesses in our approach to liberation. Society should recognize that women are equal because of their differences. Women who choose to stay home deserve as much respect as women who choose careers. The definition of success should be broad: women should be considered as accomplished in relationships as in tasks. Men and women are not independent of one another—they need each other because both are different. In the words of the poet Robert Browning, "All service ranks the same with God—with God, whose puppets, best and worst, are we; there is no last nor first." That our service is different and equal in God's eyes is the key to releasing women from the image they have been chained to by feminism. 

The Necessity of Death: A Lesson from the Great Mother

by Raquel Taub

*There is a curious paradox that no one can explain.
Who understands the mystery of the reaping of the grain?*

*Who understands why Spring is born out of Winter's
laboring pain?*

Or why we all must die a bit before we grow again...

The Fantastics

I once used self-destructive habits to protect myself from fear, remorse, loneliness, and anger. Ironically, these efforts to protect myself were spiritually and emotionally killing me. As I annihilated my uncomfortable feelings, part of me drifted numbly into a coma. When I began to study world mythology, I became intrigued by the archetypal fertility figure, who in contrast to myself seemed so full of vitality. As I read folklore about the Great Mother, the fertility goddess present in nearly all cultures, I sensed a personal invitation to follow her into a dark place where I would have to confront the pain I had desperately tried to avoid. In my willingness to confront pain, she promised my sleeping, stagnant soul a powerful awakening.

The archetypal fertility goddess is beautiful, but she is not merely a sexual figure like the Greek goddess Aphrodite. She is beautiful with an ugly streak, and her nurturing nature is tempered with a destructive ability. As Keeper of the Seasons she understands the paradox of the harvest and she embodies both the death of winter and the rebirth of spring. The very forces of light and darkness meet and intermingle within her being. She is the Great Mother who lives deep in the forests of the psyche, in the collective unconscious. She takes on many different faces appropriate to the cultures that revere her. To the Greeks she is Demeter, and to the Native Americans she is the Skeleton Woman. Her traits are present in the persona of Jesus Christ. Wherever she is found, she teaches the universal lesson of accepting death as part of the great cycle of life.

Most people acknowledge the life-giving, fertile aspects of the goddess. Few, however, are reconciled to her darker side. It is spiritually necessary to fall into her open arms and confront her dark parts. Without descending into an individual hell and experiencing anxiety, fear, sorrow and guilt, our spiritual life stagnates. In confronting these dark experiences we discover the promise of eventual renewal.

This hope for eventual renewal is seen in the story of Demeter, the Greek fertility goddess. Demeter's daughter Persephone is kidnapped by Hades, the god of the underworld, to be his bride. Demeter mourns for the loss of her daughter and brings on a coldness which covers the land and destroys all crops. Zeus, the father of mortals, witnesses the destruction caused by Demeter's sorrow and strikes a bargain with Hades. Half of the year Persephone would remain in the underworld as the Dark God's wife. During this time winter descends across the land and destroys life. For the other half of the year she would be permitted to ascend to the land of the living. Her reunion with her mother Demeter causes spring and restores fertility to the land. Even in the depths of winter, Demeter occasionally provides a warm day which assures the promise of spring and anticipates the return of her daughter.

In her book *Women Who Run with the Wolves*, Jungian psychologist Claudia Pinkola Estes discusses the importance of embracing Skeleton Woman, a dual-natured fertility figure from certain Eskimo traditions. Skeleton Woman is a heap of bones that lives at the bottom of a lake until she is caught on a fisherman's hook. Thinking he has made a big catch, the fisherman

reels her in. He is horrified at the sight of the skeleton emerging from the lake and begins to paddle away. However, her body is caught on the fishing line which is still connected to the boat. As he rows away she appears to be chasing him. He continues to run from her and she seemingly continues to "chase" him. When he finally realizes that he cannot get away, he halts and then notices that she stops as well. Frightened, the fisherman makes a fire. He is still leery of the skeleton, but he is overcome with compassion and proceeds to untangle the heap of bones. After covering it with a bear skin, he soon falls asleep. During the night, the Skeleton Woman acquires flesh. When the fisherman awakes in the morning he is no longer laying next to a skeleton, but the soft, rounded form of a woman. She releases him from his long loneliness, and provides him with companionship for the rest of his days. According to Estes, the story is a lesson about the meaning of death in the life-death struggle. Concerning Skeleton Woman Estes writes, "She is dazzling and numinous. Psychically she stretches from heaven to hell. She is much to embrace. Yet, it is no wonder people run to embrace her. What one fears can strengthen, can heal."

Every mythology has a fertility goddess. Even phallogocentric cultures who lack female personifications have a fertility goddess embodied in their primary gods. In Jungian terms, this is referred to as the anima, the female nature of a man. (The animus is the male nature of a woman.) With cultures that lack a goddess, the anima is often just as strong or stronger than the masculine part of the god. In Christianity, the Christ figure has a powerful anima. Like many fertility goddesses, he is the "life and light of the world." Part of the Catholic Mass claims that this life-death-life cycle as the basis and "mystery of faith." The anima of Christ is acknowledged in the profession of this mystery prior to communion. "Dying you destroyed our death, rising you restored our life."

Like other fertility goddesses, the anima of Christ is not one-sided. It is sustaining and life-giving, but also destructive. Christ is both the war-like Yahweh of the Old Testament and the peaceful Jesus of the New Testament. He is both the Lion and the Lamb. His suffering and death were "laboring pains" for eternal life. He was reborn from the earthen womb of his sepulchre and resurrected into a perfected state. He teaches his followers to take up their own crosses, for in confronting life's ugliness, hardships, and sorrows, he promises eternal life. Such death-life experiences are found in the Lenten season and the process of penance (repentance) that ask the Christian to experience death, promising eventual Easter and second birth.

In the dual nature of the archetypal fertility goddess, whether a feminine figure or an anima, there is a reminder that darkness and light, beauty and ugliness, and life and death are mysteriously, but inseparably connected. From her dark parts, the goddess administers death, but paradoxically, it is out of death that spring is born and the human spirit is revitalized.

My own spirit has been revitalized by taking the Great Mother's hand and allowing her to lead me through my personal underworld. As I confront spiritual and emotional pain, the still silence inside me is pleasantly disturbed by the rumbling of growing pains. **SR**



Confession: The Mormon Woman's Dilemma

by Yvette Young

Women in the LDS church are, as feminist philosopher Mary Daly would say, victims of a caste system. This Mormon, androcentric caste system is the hierarchy of priesthood authority. While the church proclaims the equality of men and women it consciously excludes women from spiritual authority by denying them the priesthood. In this exclusionary state the priesthood becomes a high ranking caste, and membership is determined by gender.

Because the priesthood is intended as a spiritual gift, women, who lack the priesthood, are given little or no spiritual credence. They are viewed as lacking a vital connection with God. The priesthood officers who view themselves as closer to God than non-priesthood holders often use their privileged position to validate outdated sexist beliefs. Some even go so far as to spiritually abuse those who do not hold positions of priesthood authority. Spiritual abuse can come in many forms, none of which are uncommon within the Church. In fact, "it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion" (D&C 121:39). The opportunity for unrighteous dominion is exacerbated when hierarchies such as priesthood organization place one gender above another.

Spiritual abuse is the misuse of priesthood authority resulting in spiritual intimidation and battering. It is the bishop who chastises a woman for her feminist opinions, claiming they are against the will of God. It is the bishop who revokes a temple recommend on hearsay or because a person doesn't "look quite right." It is the bishop who responds with disgust to humble confessions. It is unlawful dominion, and abandonment of ethics. Such abuses of power are the most prominent in interactions where the lower castes are the most vulnerable. One such situation is the Bishop-Confession encounter.

In the Bishop-Confession scenario a person who has sinned will go to the bishop to discuss his or her sin. This discussion, as a necessary part of the repentance process, is intended to be governed by tact, compassion, and the spirit of forgiveness. However, what begins as a humbling process for the person confessing often ends in humiliation (*not* humility). One of my own bishops after hearing a very painful confession callously exclaimed, "That's disgusting! How could you do that?" One woman's bishop placed

the full blame of a joint sexual sin on her saying, "As a woman, the monkey's on your back." Another was more subtle in his abuses. He acted the role of the voyeur, showing deep interests in how the woman "enjoyed" her sexual sin, and "what it felt like." Each of these examples demonstrates an abuse of ecclesiastical authority. Each represents a man using his position to reinforce male spiritual superiority.

Examples of this sort do occur when the person confessing is male, but they are less common. When the person confessing is a woman a male bishop has a more difficult time understanding motivations and is a harsher judge. As the woman humbles herself and places herself at the bishop's feet, waiting for spiritual direction, the bishop has a heightened awareness of his superior position. He can be a spiritual voyeur and before him is the alluring opportunity to abuse and break the "weaker vessel."

Women are easy targets for victimization. They have an especially strong socialization to adhere to authority—a tendency which is compounded by the Church's emphasis on obedience to priesthood leaders. As a result, they often accept abuses dutifully. While, few complain about the spiritual hierarchy, many feel suffocated by it, especially when confessing to a male bishop.

Anxiety is a prominent part of women's confessions. In confession women reveal intimate and personal details of their lives, things which one woman says "[they] wouldn't even tell a girlfriend or [their] mother," much less a man they hardly know. When considering intimate conversations women prefer to talk with other women. Women prefer to talk to other women because they understand. A woman can empathize with her sisters, and validate their fears and concerns. She can also counsel and guide the repentance process. Men are outsiders to women's personal lives, and when women are forced to confess to them the men are voyeurs, spiritual deviants.

The difficulties of confession to male bishops are pervasive. It is one of the many problems created by the exclusion of women from the priesthood. Until men and women serve together in the priesthood and women are allowed to confess their sins to other women the sister will continue to be victimized. Conversations with ecclesiastical leaders will not strengthen, but weaken Mormon women. **SR**

From the Mare's Mouth: Peculiar Gender Doctrines We've Heard Lately

—The Relief Society is an eternal organization. In the next life, the Society will continue to exist and righteous women will be allowed to serve in it.

—The Law of Circumcision was given to men since they hold the priesthood.

—The Holy Ghost will be born to a worthy woman during the Millennium so that it too can receive a body.

—Women who disobey their husbands are spiritually stoned.

—Lesbians aren't as sinful as gay men in God's eyes, since at least with them, there's no priesthood authority going to waste.

—Heavenly Mother's name appears in lower case letters in all Church publications because she doesn't hold the priesthood.

Heard any "interesting" doctrines lately? We'd like to know! Pass on what you hear straight from the Horse's Mouth to: Student Review, PO Box 7092, Provo, UT 84602.

Conversations with Nicole

by Kathryn Hall

A little over a year ago I found a surprising message from Nicole on my answering machine. Nicole was a high school friend whom I hadn't talked to in years. The message said that she had been meeting with the missionaries and that she had some questions for me. She had been attending Church for a few months and had been taking the discussions, but she had some concerns the Elders weren't able to resolve.

Although she knew of my beliefs, Nicole and I had never discussed the Church. It wasn't that I didn't want to share the gospel with her, but she wasn't exactly the type of person I would have invited to a Stake dance or a youth conference. But now I eagerly returned her call.

She told me she had some serious reservations about the Priesthood and wasn't sure how she could fit into the patriarchal order of the Church. The Elders had explained that motherhood is the highest calling of all, but for someone who doesn't want to or can't have children, this consolation isn't adequate.

Nicole continued her investigation of the Church, and when I returned to Oregon for the summer, I learned that she was going to be baptized. I couldn't be there for her baptism, but I traveled to Eugene the Sunday before to go to church with her and attend her sixth discussion. In the fast meeting, Nicole bore her testimony, which she closed "in the name of Jesus Christ and also my sister whose name I don't know yet." During the discussion she prayed to Mother and Father in heaven. I could see Nicole was looking for

a place in the Church and I was pleased the missionaries didn't squirm at her unorthodox attitudes.

I don't know if Nicole still bears her testimony like that. I do know that she has been an active, faithful member, and is busy in her ward. A few months ago, she called me again. She told me she was considering going through the temple, and all of her old reservations had resurfaced. Once again, I wasn't sure how to answer her questions. I knew my testimony was stable, yet I couldn't dismiss Nicole's concerns. What if she went to the temple and found that she couldn't go through it because she found its doctrines and practices offensive to her womanhood? I completely agreed with her reservations, but still I encouraged her to attend the temple. This contradiction frustrated me. I was so dependent upon logic and reason, but had no explanation for my conflict of interests. Nicole's questions made me feel like a hypocrite. How could I be a feminist and a faithful temple goer? We hung up undecided.

Today my answer to Nicole is this: I know I will never receive further insight through leaving the Church and that I will never understand the patriarchal order of the endowment if I don't attend the temple frequently. I feel the spirit in the temple and sometimes even in Sunday meetings. This keeps me going even though I lack understanding. Nothing valuable comes easy, and I am becoming stronger through my suffering, frustration, and occasional revelations. **SR**

Tasmin Archer Right On Target

by Dave Seiter

I don't like most of the mainstream, commercial pop that dominates Top 40. I don't mean to make this a personal tirade against Top 40. It's just that it seems to lack creativity, integrity, and substance. And it's often filled with "artists" who are manufactured and pushed upon the public by big money record companies. It's a cheap product designed to appeal to the lowest common denominator. In fact, it has long become a disposable "genre"—if you can call it a genre. Artists come from nowhere, shoot to the top, their singles are played incessantly for a month or so, and then they're never heard from again. Or worse, they continue to churn out intolerable slop and the public likes it simply because it's played on the radio. In general I stand by the old slogan—corporate rock sucks! There are, however, exceptions to every rule, and Tasmin Archer is one of them.

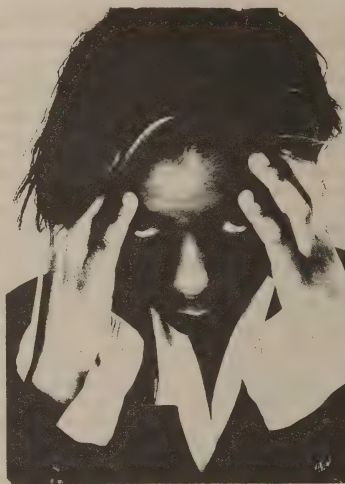
Because of this, Tasmin doesn't fit neatly into the domain of Top 40. In fact, her first single,

"Sleeping Satellite," has been played primarily on "alternative" stations. That's not unusual.

Alternative stations have often been the breaking ground for new pop. Once they're deemed safe and mass-marketable they are picked up by Top 40. (Case in point: U2's last couple albums.) In any case, it would be misleading to call her "alternative." Perhaps it would be safe to say that Tasmin Archer combines the best of both worlds. (They call that "cross-over appeal" in the business, boys and girls.)

A Jamaican from Bradford, England, Tasmin started her musical career quite young by writing songs and singing them into a Walkman in her bedroom. Since then her struggle for success has been long and hard. At one time she worked in a factory by day and sang with various bands at night. And sometimes

she'd jump up on stage and belt it out with an unsuspecting local pub band "when I'd had a few



too many." But she still had a white collar job, a position at a recording studio, and a band

called "Dignity" to go before she and her current band were discovered by EMI. In short, she's "paid her dues."

Although her debut album, *Great Expectations*, was only released in March, she has already taken the 1993 BRIT Award (Britain's Grammy equivalent for "Best Newcomer") and has had a Top 10 single remain on the British charts for three weeks.

The debut album is a solid collection of progressive and engaging pop tunes. Although backed by the competent skills of keyboardist John Beck and guitarist John Hughes, it is Tasmin's vocal strength that makes the catchy music so inspiring. She has a voice that is assertive and yet sensitive as it swells with melody and sweeps over the rhythmic background. Her whole demeanor lacks all pretension and overflows with honest concern and emotion.

That concern and emotion is evident in her lyrics. "We'd had enough of those 'I love, you love' kind of lyrics. We decided to talk about things that were more political, and more personal..." Tasmin explains. "Somebody's Daughter" is a woman's kind of song about females breaking away, leaving home for the first time, and changing things for themselves as women. And "Ripped Inside" reflects upon rape and other forms of violence against women. Other songs on the album discuss child abuse, human priorities, the arrogance of our urge to master nature and risk the planet's collapse, the hypocrisy of men in power, and economic depression.

With talent and integrity, Tasmin is certainly a bright spot in the otherwise unbearable sappy contrivance of mainstream commercial pop. She summed it up beautifully when she said, "I wanted to contribute to something; I didn't want to be a singer who just sits around and watches other people do the work."

SR

Women In Music: The Breeders Speak Out

by Christian West

Have you ever taken a close look at the role of women in music? Both the artistry and industry of music has traditionally been dominated by males at all levels. From record execs, to recording technicians, to artists, men outnumber women. Furthermore, women artists are often pigeonholed as sex symbols. A women's sexual appeal seems more important than her musical ability. Sure, male artists are sex symbols too, but men don't even have to look good. Judging by the looks of Mick Jagger (or any number of other popular male musicians) all a man has to do is be in a band.

Fortunately, times are changing. Progress may be slow, but strong, intelligent women in music are becoming more common and popular. The boundaries on image and gender expression that once limited women are beginning to blur. We are beginning to see a surge in female talent, with The Breeders at the forefront.

The Breeders, whose current line-up includes three females and one male (the drummer), arose from the remains of the Pixies, Throwing Muses, and Perfect Disaster. *Pod*, The Breeders' debut album released in 1990, grabbed a lot of attention. Soon after, the group toured Europe opening for Nirvana. In 1992 The Breeders released *Safari*, a four song EP which produced the single "So Sad About Us." When Tanya Donnelly left later that year to form Belly, ex-Pixies bassist Kim Deal got her identical twin sister Kelley to fill in on guitar. Ironically, Kelley didn't know how to play guitar at the time and got a crash course during rehearsals and on the road as The Breeders continued to tour. Despite the rough start, Kelley now knows her way around a guitar and has mastered The Breeders sound.

As their sarcastic name might indicate, The Breeders are sensitive to the changing role of women in music. In fact, in a recent interview for a national magazine, Kim and Kelley were outspoken on the subject.

Kim starts by explaining why their album was self-

produced. "We only took a certain amount of money, and that's so we wouldn't have to wear lipstick in a video. If we took \$500,000, we'd have to pay back \$500,000. To do that, you have to do an MTV video, have a hit single, and wear lipstick. I just don't want to wear lipstick. I don't want to wear shoulder pads either. That doesn't make me a rebel, it makes me normal."

"I've got another theory," Kim goes on. "Throughout time, women have had jobs entertaining men by prostitution, strip joints, etc. So when there's an opportunity for a woman to get in front of a large group of men in their teens and early 20s, and expose all of her vulnerable points, and entertain them, it feels more like prostitution than a form of art."

"It's always weird when people go, 'You're a girl. Why do you play music?' Why is it supposed to be so hard? I think girls have to like it enough to make it worth it. What are they doing? Waiting for some phone call that goes, 'O.K., your gear is here, all you have to do is show up, look halfway decent and play?' It was important enough for us to continue and it wasn't that hard. When you see all those bad, guy bands, you know that you aren't crazy. Gimme a break!"

Kim continues to muse over the lack of women in real rock bands. "I don't know, a lot of it just has to do with women not feeling like carrying a big heavy amp up the steps. It's one thing to sit here and think in a really poetic and vague way about why women don't get in bands, but the practical side of being in a band is you've got to carry your amps. There are a lot of women who are really lazy and, even though they may be physical, they're not physical in that way. They won't play fast songs. They don't have the energy to do it and it doesn't really appeal

to them. It doesn't seem like a fun thing to do. So anyone who wants to listen to fast, aggressive music has to listen to guys. A lot of girls, in a smart way, just go, 'Why bother?' It's a waste because if anybody can produce a good rock song, girls can."

In recalling the sisters' hometown music scene in Dayton, Ohio, Kelly remarks, "If you were a girl you played keyboards or sang."

But despite all that, Kim Deal's music is not a crusade for women's rights. In fact, her music has no set agenda. [Au contraire. Know the song "Hellbound?" It's about the Catholic church's stand on abortion, from the fetus's point of view. That's just a single example. In fact, Breeders tunes are pointedly feminist—but the music kicks your butt so hard, you might not even notice. —Ed.] When it comes to women's issues, Deal doesn't normally feel a need to talk. But she refuses to be subordinated. Her actions speak louder than her words. And she, along with the rest of The Breeders, prove themselves to be capable revolutionaries for gender roles in music.

SR

Lyric Liners:

"Such a brave, brave beatnik man, ridin' on the heels of a dreamed up plan. But I'm not gonna be your sidecar baby." — Me & Jake, "Memphis Lullaby", *Pine*

Four of Rock's Leading Women

by Brent Wescott

I don't know about too many all-women bands, and there are only a scant few that I really enjoy listening to—like a couple of old hardcore bands and, of course, the classic Go-Go's. After thinking, however, I realize that much of my most coveted music is sung by women. So I have decided to list a few of my favorite female vocalists who just happen to be backed by men. (I'm sorry, but Natalie Merchant of the excellent but recently overpublicized 10,000 Maniacs will not be featured.)

Elizabeth Frazer—Cocteau Twins

With arguably the most talented and dynamic voice in recent music history, Frazer has held me spellbound for the past ten years. The Cocteau Twins' very distinguished sound is marked by a heavy drum beat and strong bass lines that accentuate Frazer's unique vocal effects. Her style of breaking up words into syllables and lingering wherever she wants, makes her lyrics sound like psycho-babble or mere chanting. Yet she sings her melodies so powerfully, she could probably sing a cappella and have the same effect. My mom used to think that Frazer sang the most off-key music she'd ever heard. But don't be so easily fooled. Listen to the album *Treasure* and you will hear them at their best, purposefully off-key or not.

The best song Frazer has ever sung, however, is not even with the Cocteau Twins. "Song to the Siren" on This Mortal Coil's first album, *It'll End In Tears*, still gives me chills when I hear it. Frazer has also done

excellent work with other bands including Felt, Dif Juz, and Ian McCulloch.

Lisa Gerrard—Dead Can Dance

Dead Can Dance are somewhat akin to the Cocteau Twins for their enchanting melodies and unusual sound. The band has provoked many reviews like that on the CD box of their most recent and only U.S. release, *A Passage In Time*: "It's easy to be fond of a rock band whose idea of a dance number is a 14th century Italian Saltarello." The music of Dead Can Dance sounds Gothic and medieval, and Lisa Gerrard uses her voice in a number of ways. Unlike Frazer, Gerrard actually does traditional chanting through many of her songs. She sings the likes of Gregorian chants and Celtic dances, and succeeds in creating the ethereal atmosphere she searches for in her music.

Anneli Marian Drecker—Bel Canto


Hailing from somewhere in Scandinavia (I think), Bel Canto is different from the two previously mentioned bands. Using more keyboards and intelligible lyrics, Drecker sings of beauty and magic in far off places, as seen in titles like "Time Without End" and "Unicorn." This is good music to read fantasy novels by. Drecker is talented not only in voice, but in language as well. She is adept at singing in English, French, Spanish, and German. A particularly haunting version of a Hans Christian Anderson tale called "Die Geschichte" ("The Story") is

sung beautifully in German.

Tracey Thorn—Everything But The Girl

Upon first hearing Everything But The Girl, one might think they were outdated lounge singers. But the talent and energy generally not attributed to such bands is definitely there. Thorn's vocals are accompanied by a harmonizing Ben Watt and his jazzy music. Her voice is smooth and deep, making her love songs beautiful and her social commentary serious. The wide range of style in Everything But The Girl's music, from simple acoustic piano and guitar, to full orchestration, always makes me think of summer. Thorn's voice has always been incredible to me, even when she sings a cover of Cyndi Lauper's "Time After Time."

Suzanne Vega

This is the only solo artist in my list, though she has been backed by the same band for some time. Vega's own brand of music has evolved over the years into a creative mixture of electronic pop and traditional folk. Her lyrics are pure poetry. She paints a picture with her music as she sings her stories, creating a definite image in your mind. Vega's complete talent as an artist was proven during her latest appearance in Salt Lake. Her voice remained flawless and powerful even through the encore performances of the cappella "Tom's Diner" and the acoustic "The Queen and the Soldier." 

No Pajama Girl

by Karl Davis

PJ Harvey is the cleaned-up, feminist-slanted Janis Joplin of the nineties. If I believed in reincarnation, I'd be convinced they were one and the same. Harvey is a tough English woman in a seemingly fragile frame, and to put it simply, she rocks! *Dry*, her debut album released in 1992, featured the singles "Dress" and "Sheela-Na-Gig" (the name of a Gaelic fertility icon), which received moderate air-play on "alternative" stations. However,

the album garnered more critical acclaim than public attention. Several big name magazines ran feature articles on the new artist but still it seems that relatively few have bought her music. Perhaps that's understandable—it's not what you'd call pretty. She's got a brash and brazen sound firmly rooted in post-punk sensibility without the punk rock agenda.


Harvey's recently released follow-up album, *Rid of Me*,

follows in the same vein as her debut. Again Harvey boldly displays the potential intensity and ferocity of a woman. But the album is far from just an angst-ridden tantrum. Running the gamut between assertive whine, pained wail, and frantic shout, Harvey vents a variety of emotions. Often her dissonant riffs and abrasive chording nearly drown her calmed vocals. Surprisingly, Harvey plays the cello, violin, and organ in

addition to her guitar and vocal duties. And she's backed by Robert Ellis on the drums and Steve Vaughan on the bass.

The first single off the album, "50FT Queenie," is already starting to get some play on the "alternative" circuit. The album also features a cover of Bob Dylan's "Highway '61 Revisited." Dylan fans are expressly encouraged not to listen to this version—it's uniquely PJ Harvey and she seems to show little

reverence for the original. The second track on the album, "Missed," is perhaps the most beautiful song she's written. Beginning with a slow and melodic introduction, Harvey eventually builds to a noisy crescendo.

Though the music of PJ Harvey is not instantly accessible, if given a chance it is moving. She's personal. She's disturbing. And above all, she's an ultra-modern Janis Joplin. 

"lesbian" from p.9

didn't look in the mirror and say out loud, "I am a lesbian." I just woke up one morning and felt acceptance for myself, instead of hatred. It was one of the most calming, peaceful, happy moments I can remember.

This part of being gay is called "coming out to yourself." Once I had done that, I wanted everyone to know. I wanted to get up on my roof and yell it to everyone, so they would have to see me and deal with me. I couldn't, though, since I was still at BYU and was expected to be either totally silent or totally self-loathing. I was sick and tired of being both.


I did, however, come out to a few close friends, who were very supportive. Whether or not they approved of my decision, they continued to love me as a person. That, in turn, caused me to love and respect them as friends more than ever. Through the small network I had built up, I came out to more and more people until nearly all my friends knew, and I didn't have to hide myself in conversations. I also came to meet more BYU gays and lesbians—vastly different in terms of appearance and personality, but all with self-respecting and tolerant attitudes. In this group, I felt comfortable and valuable, and—for once—safe. Since I consider celibacy-for-life unrealistic, I had my first real relationship in nearly three years, and it was wonderful: sincere, tender, and also incredibly passionate.

BYU's underground is necessarily huge (with 30,000 students, we're talking roughly 3000 gays, lesbians and bisexuals) and necessarily deep underground. My few attempts to emerge from the underground were disastrous. Going to church, for example, my self-image crashed and burned. I was implicitly told that without a husband, my social and spiritual lives were worthless. I knew better. (Let's face it. Why is it so radical to be a worthwhile human being on your own? That's the way I was raised.) I didn't feel guilty for what I was doing—on the contrary, I felt honest for the first time in years—but I felt increasingly out of place at BYU. I wasn't so uncomfortable with the idea that the school disapproved of my choices—after all, I'll encounter that everywhere—but that they tried to deny my existence. Once again, I faced a tough crisis.

Around this time (last fall), my parents became very worried about me. I had been avoiding them somewhat, trying to decide how to maneuver the gay question with them. It was possible that they would disown me, and without their support I'd never finish school at all. I resolved to wait a few more years, until I was a little more academically and financially stable, before opening such a messy can of worms with them. Of course, I ended up telling them a couple weeks later. My mother offered to come visit and see what was wrong with me (I hadn't called or written in weeks), which was completely unlike her. So I came out to her over the phone. And I told my grandparents when I went home at Christmas. My family was surprised, and yes, disappointed. But they said they still loved me and they would help me. That's more than I ever expected from them. It's not a totally happy ending, especially since my relationships with my relatives are still up in the air, but it's not a tragic one, either.

Naturally, I still have a lot of questions. The role of women in the Church in general is sure to be in question for the next several years; but as far as the Church is concerned, I'm still nonexistent. I feel I have a rich relationship with God, but attending church is often unbearable. I imagine resolving my homosexuality and my Mormonism will take years.

I still have a while to go before graduating from BYU. One friend of mine good-naturedly referred to my education as a game of "Beat the Clock." I've had too many acquaintances expelled to take the school's threats casually. On most days, I waver between being miserable here and loving my friends, the mountains, my classes, etc. I tried to live the way they asked me to, and it nearly killed me. Now I just want to finish school and leave unnoticed.

There's a good chance I will. I look like any other woman you see on campus on an average day—after all, few lesbians fit the stereotypes you may be thinking of. Remember the cover of *Newsweek* a couple weeks ago? I heard so many people say, "Those two women look so normal. I can't believe they're lesbians!" But that's what we look like. We're only visible if we speak out—which is why gays are making such a noise in this decade, and why we'll stay invisible at BYU. 

To Live Is to Fly

by EV

On top of the rocks, way up above the entrance to Rock Canyon, I try very hard to make myself cry.

I give myself a list:

1, 2, and 3: The three rejection letters from as many applications to graduate school. Regardless of whether you felt ready to start an MFA yet, it sucks being rejected.

4: John, and The Great Mind F*** (GMF). He pops up one day, lectures you, pretends he's in love with you, then wishes you lots of luck in your future pursuits.

5: You have no bicycle.

6: The money order you sent for Grateful Dead tickets came back, because you sent the wrong kind. They wanted American Express, you sent Smith's. Face it, when even the Grateful Dead are messing with you, it's time to give it up.

I don't know what it is—the blood pumping or the adrenaline or a flashback from my Prozac days, but I'm just damn happy to be alive up there. The inversion layer is lifted today, and what do you know but that Provo's a lovely place to look at from above.

Later that week, I'm sure I'm

fooling myself into being happy. I must be in denial. I set about making myself a tape of all the songs that remind me of John and his GMF. My plan is to listen to it up Diamond Fork canyon—that's where the memories are, bub—and then pull out the ribbon and burn it. A symbolic exercise/exorcism. The tape turns out perfectly—there's not more than ten blank seconds on either side. Sunday's the day of the big event.

Problem is, come Sunday I can't find the wherewithal to do it. I don't want to have to drive all the way to Diamond Fork, I don't want to worry about the wind blowing out the fire of the tape while I'm there. Besides, I

can't make myself feel bad about him. What's the point of having this symbolic ritual if it's for someone I have already rid myself of? I don't know how it happened, but he's gone.

Still, I'm worried about the denial thing, so I compromise. I load the tape into my walkman and hike up the mountain behind my house. It's sort of like a canyon. Well, it's nothing like a canyon but it's a mountain and it will have to do.

I make myself sit up there for the tape and a half, until it starts to rain. I go back down to my house, sit on the couch and talk to my roommates with one headphone in and the tape still


running. Finally, it's over. I say, "Let's go to Taco Bell."

Three days later, I see the tape is still in my walkman. I should really get around to burning it. Also, there are those rejection letters I should toss in the fire. But my roommate says I can borrow her bicycle to ride out past Springville, and I want to go before she changes her mind.

I guess I feel bad. I want to care—I want to feel hurt.

Sorry.

In a few months, my friend Yvette and I are hitting the road. I'm going to write what I can while we see America. I expect I'll send a postcard.

"Having the time," I'll say. "Don't miss me." 

The Black Hole

(Lower White Canyon)

by gina lynn jolley

With July comes the wet canyon hiking season, perhaps the most interesting hikes in Utah. They generally require hiking, swimming, and some rock climbing to see the spectacular, almost surreal scenery that make canyoneering an essential part of my summer. Of the hundreds of spectacular canyons in the Colorado Plateau, the Black Hole (Lower White Canyon) is unquestionably one of my favorites.


What to expect: This hike is through a spectacular canyon hike in Southern Utah, involving plenty of hiking, swimming (typically in very muddy water) through a canyon as narrow as two feet wide, and a little bit of scrambling (unaided rock climbing). You will need to be proficient with all three of these activities to safely complete the hike. Expect to take six to eight hours from start to finish.

How to get there, and what to do once you're there: To get to the hike, drive south on *Utah State Highway 95* past Hanksville and Hite Marina (at Lake Powell). Pull off the east side of the road at *mile post 57* and park at the small clearing just off the road. Start hiking directly east until you reach the beginning of a small canyon inlet. Search for a small trail that leads down the canyon, and follow it. When you reach the main canyon (White Canyon), turn left and follow the canyon as it goes down. After about six miles, when the canyon has become dry again, you will see a way out to the left. You will have to go up the slope on the left side, and climb up several small cliffs (no more than ten feet high

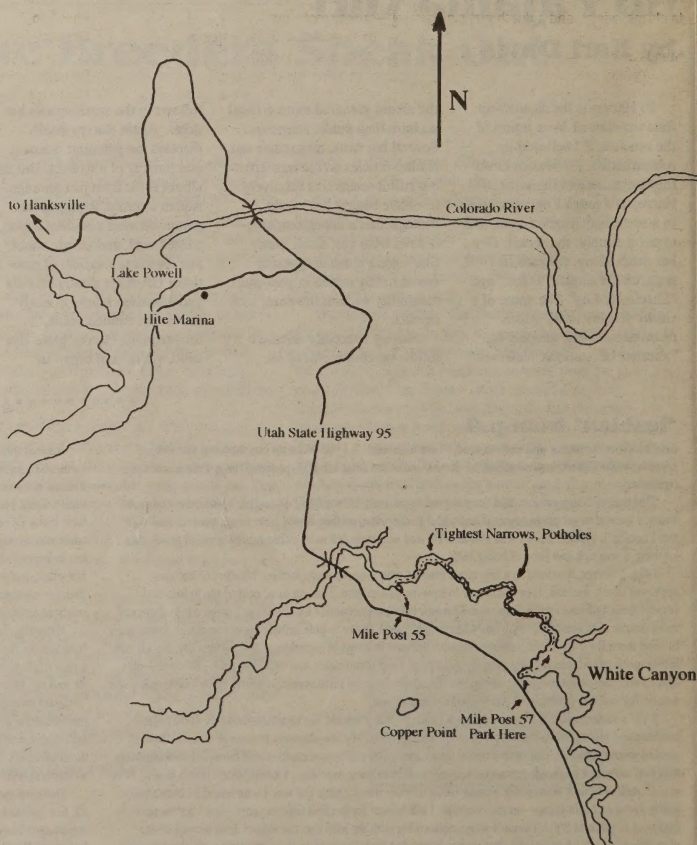
each). Just keep going up and eventually you will come out on the plateau about a quarter mile east of the road. If you see a bridge overhead, you have gone about two or three miles too far. You will need to backtrack and look for the outlet (or you could keep going to Lake Powell, but that would add about fifteen extra miles to the hike). Hike to the road, which should put you at mile post 55. From there, walk back to your car along the road. Incidentally, this last two mile stretch makes a very nice jog.

Equipment you will need: Obviously you will get wet, for there is quite a lot of swimming, so take clothing and shoes that can be wet and soiled. Anything that you take white will come back orange (actually, it is a rather nice earth-tone rust color). The water is very muddy and stains any clothing exposed to it. Take lots of water, about three quarts per person. A small snack is nice to eat in the bottom of the canyon, and I would recommend taking one. When I went, I took a water-tight duffel bag (available anywhere river running supplies are sold). I kept my camera, food, water, and shirt nice and dry inside it.

Best time to hike: Since the canyon is shaded and the water is cold, the best time to hike is on a hot summer day.

Warning!! Once you are in the canyon, there is no escape in the event of a flash flood. Do not hike the Black Hole if there is a good chance of heavy rain showers! 

The Black Hole



If You Were a Man, Would You Look Like Me?

by **Rachelle Jessee**

After a recent endowment session at the Provo temple I was making my way through the dressing room, only to be accosted by an elderly woman who grabbed me by the arm.

"How did you get in here?" she snarled.

Thinking she was perhaps senile and unable to find the door on her own I answered, "Right there," and gestured toward the entrance.

"This is the women's dressing room!" she shrieked, denture spittle blinding me for the moment.

At this point in my little story, let me explain some things. I am a six foot, one inch tall female with short hair, which in Utah is apparently synonymous with being male. I have no excessive facial hair (i.e. a misleading mustache or five o'clock shadow), no masculine facial features, no overdeveloped muscle structure (not to say that all men do), and no bulge in my jeans. I can't say I'm

a "D" cup, but someone out there must think I'm feminine enough to help pay my way through college with an occasional modeling sit. I'm also unable to brag that I flaunt my body at every possible chance, but perhaps my lifetime's collection of "Hey, little boy" experiences have damaged my concept of personal sexuality.

Ah, America. The land of the free, home of the preconceived notions of beauty that move pretty women to anorexic extremes in pursuit of the "desirable body." I hate long hair, white hair bows (as if I've a place for one), full flowing skirts, the docile patterns of dress and behavior that dominate our society of women. I make that statement not to bring attention to any of the mentioned specifics, but to give perspective to my comments.

While attending BYU-Hawaii, the jazz band was touring the island of Maui. After a performance for a ward there, I was in the bathroom and a girl there started

yelling at me to get out, and that the men's room was down the hall. I wondered if I should pull my shirt up and display my breasts as I.D. How does one respond to such an incident? I can relate one minor triumph here. While at work, a middle-aged woman I was helping turned to me right out of the blue and blurted, "You know, I can't decide if you're male or female."

Without missing a beat, I responded, "I can't decide if you're rude or ignorant."

Sometimes when I feel like crawling under a rock and bawling after some idiot asks me if I'm someone's brother, I comfort myself with the ignorance plea. They don't get out much, right? Small towns can be hotbeds of ignorance (not to say that all are, mind you), and when I'm walking out of the mall hearing five junior high kids debating on whether I'm a "guy or a girl" I fight my childish urge to turn around and smack somebody. That would be the feminine thing to do, wouldn't it? **SR**

Silence Will

by **Raquel Taub**

Waiting and wondering
in silent rage,
beating my fists
against the walls of my mind

Because the oak outside my window
once a lush, green overflowing haven
offering womblike protection
to chirps, wings, and a dumb girl's dreams

Stands more sparsely, more quietly now
and in angry crimson
shakes its worn limbs
against the heavy, gray sky

Rebelling against impending death
whose battle cry is heard
in the rustling of the withered leaves—
in the breaking of a silenced will

Falling on a hard, cold floor
of a room with a window
and three echoing
red-streaked walls.

Woman's Sleep

by **Felisa Terreri**

Another promise of "I'll quit"
slips away in the night
quietly, carefully
as not to disturb my sleep.
To preserve the peace,
I remain motionless
I keep my eyes closed.
But I am deeply aware
of the smoky air
of Tennessee whiskey's stench
of your strong arm—
protecting me in the night
from all the monstrous shadows,
all except for your own.

When my eyes are closed
I still can see images:
Friends' disgusted faces,
bold-faced words from self-help literature,
and your heavy, red eyes staring intently
into nothing.

There is a raging battle for the possession
of my mind
between what I see
and what I don't
never a victor,
only swaying extremes:
I love you!
I hate you!
I need you!
Get out!

Perhaps tomorrow
I will open my eyes
I will break the peace
with your own broken promise.
I will walk out
with my money,
my bed,
and my steel six-string
whose womanly curves you respect more
than my own.

I will leave you alone
to sing a *capella*,
you and your shadow—
an empty bottle of Jim Beam.

But tonight I remain motionless
beneath your strong arm.
With my eyes tightly shut
I will slip into sleep.

Art Through Being Woman: Sara Varner

By **Chris Cox**

It's hard for Sara Varner to explain her art. "If I could say in words what I want to express, I wouldn't need to draw." For her art is a form of therapy and way to work through life. "We all go through experiences that somehow others can relate to. I put my experiences on paper so someone else can experience those emotions and react to them. It's a continuing cycle."

Sara has drawn herself frequently because she has been the most available model. In drawing the female figure, it became a process of accepting herself. She has not always been comfortable with the roles and expectations for women. "Drawing out those feelings helped me come to an understanding that I've chosen my place. I used to think females were treated in an inferior way and that males had something on us, but then I realized it didn't really matter. No one has forced me to be a mother, and I am comfortable in my world. In the end, it doesn't matter what anyone else thinks about it anyway. But I could have only reached this point through studying my soul and drawing it out on paper."

As a teenager she battled with anorexia. Years later through drawing, she has worked to accept herself, and this has helped her overcome many of the effects of the disease. She claims that drawing keeps her in touch with her emotions. It helps her maintain a positive self-image and view of the world. When she doesn't draw, she is not as finely tuned and tends to lose focus of the things most important to her.

She works mostly with the female figure. Each drawing, particularly those of herself, are full of intense emotions. "It's because I draw feelings. I draw what it means to be a woman," she explains. She also explores the pregnant female form. "It's such an important part of a woman's life. I am amazed by what happens to the line and form of the body when there is a child inside of you."

Recently she exhibited a piece in the Springville Salon art show at the Springville Museum, entitled *Analogy of Innocence*. She and her four-year old daughter Deleise sit on the floor, Deleise on her lap. Sara holds her very loosely, arms barely touching Deleise. Sara faces the viewer and looks off to the side, and Deleise sits in profile and looks directly at the viewer. Both are nude. The drawing's title gives a clue to the meanings in the drawing. Deleise embodies the innocent young, looking towards life with high expectations and little fear. Sara represents the voice of experience. It saddens her to know that the innocent must experience the things of life in order to gain wisdom, but she understands that it is the only way to grow. That is why she does not hold Deleise tightly. *Analogy of Innocence* is a good representation of the emotional intensity in Sara's work.

Sara will be exhibiting her final student show the end of this summer. Her work also will be showing afterwards in the Repartee Gallery in Park City. **SR**



Sara F. Varner
Analogy of Innocence 1993
mixed media 33 1/4" x 24 1/4"

Calendar

If you would like something in the calendar please call Rebecca at 375-9553 or Jennifer at 375-0585. The deadline for submitting calendar items is the Friday before the week you would like it to appear in the calendar.

THEATRE

The Miracle Worker, June 10-Aug 2, Hale Center Theater, SLC, 484-9257.
John Loves Mary, June 17-Aug 2, Hale Center Theater, Orem, 226-8600.
Anne of Green Gables, July 2, 3, 10, 12, 17, 26, 30, 31, City Rep, 638 S. State St., SLC, 532-6000.
The Wizard of Oz, July 3, 9, 10, 17, 19, 23, City Rep, 638 S. State St., SLC, 532-6000.
Les Miserables, July 21-August 7, Capitol Theatre, 355-ARTS.
Absurd Person Singular, July 22-Aug 7, Pardoe Theatre, HFAC, BYU, 378-HFAC.
Utah Shakespearean Festival, Cedar City, 586-7878.
Saturday Shows at the Children's Keep Theatre through July 31, 105 E. 100 N., 375-6834, Provo, \$2.

THEATRE GUIDE

Babcock Theatre, 300 S. University, SLC, 581-6961.
Children's Keep Theater, 105 E. 100 N., Provo.
City Rep, 638 S. State St., SLC, 532-6000.
Egyptian Theatre, Main Street, Park City, 649-9371.
Hale Center Theatre, 2801 S. Main, SLC, 484-9257.
Hale Center Theatre Orem, 225 W. 400 N., Orem, 226-8600.
Pioneer Theatre Company, 1340 E. 300 S., SLC, 581-6961.
Promised Valley Playhouse, 132 S. State St., SLC, 364-5696.
Provo Town Square Theatre, 100 N. 100 W., Provo, 375-7300.
Salt Lake Acting Company, 500 N 168 W, SLC, 363-0525.

MUSIC

Gammas Rays, July 2-3, Bar and Grill, SLC, 533-0340.
Roger Whittaker, July 2, Snowbird, 521-6040.
Dharma Combat, July 4, 8 pm, LeMar's, Provo, \$4.
Oregon Willie will be playing at Kiwanis Park, July 5, from 11 am to 1 pm.
Radio Head, July 5, DV8, SLC, \$7, 539-8400.
P.J. Harvey with Moonshake, July 6, DV8, SLC, \$13, 539-8400.
The Trash Can Sinatras, July 7, DV8, SLC, \$7, 539-8400.
Jellyfish, July 11, DV8, SLC, \$8, 539-8400.
Utah's New Age (Lex de Azevedo and John Schmidt), July 10, Deer Valley, 7:30 pm.
Paul Westerberg with School of Fish, July 14, DV8, SLC, 539-8400.
Craig & Company, July 17, Snowbird, 355-ARTS.
Sketch Henderson, Guest Conductor, with the Utah Symphony, July 30-31, Abravanel Hall, SLC, 8 pm.
Utah Jazz and Blues Festival, July 30-31, Snowbird, 355-ARTS.
Rich Dixon jazz and improv, Tuesdays, 8pm., Pier 54, Provo.
Dr. Haji and the Blues Bandits and open jam, Wednesdays, 8pm., Pier 54, Provo.

Opera on Classical 89 FM, Wednesdays, 7 pm.
Alternative Music, Every Thursday, Bar & Grill, 533-0340.
Mormon Tabernacle Choir rehearsals, Thursdays, 8:00-9:30 p.m.
Pocket Plaza Concerts, Saturdays on Main Street, Park City, 649-6100.
Jazz Vespers, Sundays, First Unitarian Church, 600 S 1300 E, 486-5729.
Choir Broadcasts of "Music and the Spoken Word," Sundays, 9:30-10:00 a.m., Temple Square. Please be seated by 9:15 a.m.
Dead Goat Saloon, Live music, 165 S. West Temple, SLC, 328-GOAT.
Zephyr, live shows nightly, 301 S West Temple, 355-CLUB.

CINEMA GUIDE

Villa Theatre, 254 S. Main, Springville, 489-3088. \$1.
Academy Theatre, 56 N. University Ave., 373-4470.
Avalon Theatre, 3605 S. State, SLC, 226-0258.
Carillon Square Theatres, 224-5112.
Cineplex Odeon University 4 Cinemas, 224-6622.
International Cinema, BYU, 378-5751.
Mann Central Square Theatre, 374-6061.
Scera Theatre, 745 S. State, Orem, 235-2560.
Tower Theatre, 875 E. 900 S. SLC, 359-9234.
Varsity Theatre, BYU campus, 378-3311.
The Sick and Twisted Festival of Animation, June 25-July 1, Tower Theatre, 875 E. 900 S. SLC, 359-9234.

OTHER

Images of Women Exhibition, May 2-July 11, Utah Museum of Fine Arts, U of U, FREE.
Steam Train Retraces Oregon Trail, 1-6 day trips, Union Pacific, 355-5871.
League of Utah Writers, 2nd Tuesday of every month, SLC Main Library, 6:45pm, 467-2935.
KHQN Radio and Krishna Temple open house every Sunday at 6 pm. Includes mantra meditation, films, and a vegetarian feast. Call 789-3559 for directions to the temple in Spanish Fork.
Monday night poetry, 7-8 pm, at Cafe Haven, 1605 S. State Orem.
Messages, full body, full hour, \$16, call 359-2528.
Geneva Steel Plant Tours, MTuWF at 9:00 a.m. and 1:00 p.m., 227-9240.
Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laserlight IV.
Rummage Sale, to benefit animal advocates, July 10, 9-3 pm, 778 E. 560 N., 375-9553.
Images of Women Exhibition, May 2-July 11, Utah Museum of Fine Arts, U of U, FREE.
Outdoor Sports Festival Climbing Competition, June 30-July 2, Recreation Climbing Gym, SLC, July 3-4 Competition at Cliff Lodge Climbing Wall, Snowbird. Registration: \$50, call 521-6040 X4080.
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Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laserlight IV and Laser Floyd. Info 538-2098.
Readings of local women writers, Mondays, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, free, call 583-6431.
Family History Center Classes, Every 2nd and 4th Sunday, HBL Library, BYU, 378-6200.

USEFUL TELEPHONE NUMBERS

White House, 202-456-1414.
Governor, 538-1000.
BYU INFO, 378-INFO.
Center for Women and Children in Crisis, 374-9351.
Ask-A-Nurse, 377-8488.
Air Quality Hotline, 373-9560.
Big Springs Riding Stable, 225-8589.
Dial-A-Story, 379-6675.
Utah Bureau of Air Quality, 536-4000.
People Who Care, family and friends of homosexuals, 373-5980.
Uinta National Forest, 377-5780.
Peace Corps Recruiting Office, 581-5100.
Caner Information Service, 1800-4-CANCER.
Current Sky Info, 532-STAR.
General BYU Campus and Community Info, 378-4313.
UTA, 375-4636.
Mama's Cafe, 373-1525.
Reserve a Park Pavilion, 379-6600.
Red Butte Arboretum Hotline, 581-4747.
Sierra Club Hotline, latest national environmental news, 202-547-5550.
Alcoholics Anonymous, 375-8620.
LDS Social Services, 378-7620.
Time and Temperature, 373-9120.
AIDS Hotline 1800-AIDS411.
United Way, volunteer opportunities, 374-6400.
Student Review Office, 377-2980.

EDITOR'S PICK

The Shakespearean Festival at Cedar City has always been a summer highlight spot for Utah. This year *Richard II*, *A Midsummer Night's Dream*, and *Timon of Athens* are the featured Shakespearean plays, accompanied by Thornton Wilder's *Our Town*, a French comedy called *Tartuffe*, and *The Royal Family*, written by George S. Kaufman and Edna Ferber. Tickets range from \$10 to \$24 depending on the play and theater. Other activities abound but all should be planned for in advance (due to popularity). Call 801-586-7878 for tickets and further information.

"professor" from p.4

view the university in sacred terms as well. Their view of the sacred is simply different from those who see the mission of BYU in more authoritarian and intolerant terms. This is something those like Dr. Midgley miss in their Foucauldian attack on the illusory positivism they paranoically see hiding behind every bush waiting to strike at unwary adults of weak faith. This strategy which seems to attack the character of others' of faith (just a different faith) reflects, in my estimation, an inability to come to grips with the fact that the Gospel proclaims and mandates a certain diversity within the Christian community. It is a strategy based on fear, the fear of the loss of patrimonial and patriarchal authority. While Dr. Midgley and most of his followers recognise the necessity of theoretical diversity, even though they undermine this via an overemphasis on a faith history which seems to be too univocal in conceptualisation, others of a more simple minded mentality use the arguments of these scholars to argue for authoritarianism, phallocentrism, and a self-righteous patriarchalism, to argue, in sum, against scholarly diversity. It is these who have gone after Doctors Knowlton, Farr, and Houston in a very defamatory and abusive way questioning not only the outstanding scholarship of these professors but also their religious convictions.

Again, the binary here is not religious versus secular; rather it is what kind of a religious university is BYU going to be. Is it going to be the authoritarian, patriarchal, patrimonial, and abusive one the old guard want? Is it going to be the glamorous Sunday school that kicks people out of the university simply because they leave the LDS church for another Christian faith? Is it going to be the Bob Jones-like academic midglet that fetishises a corporate capitalist notion of what it means to look like a professional in its absurd, trivial, and anachronistic Dress and Grooming Standards? Is it going to be the closed-minded institute that cannot handle current trends in academia like those of feminism and postmodernism and retreats instead into a disturbing anti-intellectualism? Or will it, like Notre Dame, truly proclaim and practise the religious freedom, academic freedom, and religious and intellectual tolerance it advocates on Capitol Hill and in its public relations campaigns? This is the choice.

I, for one, stand firmly behind the Notre Dame model.

In the 1950s Notre Dame was a rather isolated Catholic institution. In the 1960s, 70s, and 80s, however, under the inspired and dynamic leadership of Father Theodore Hesburgh, Notre Dame, while remaining Catholic, moved in a more generous and tolerant ecumenical direction. Faculty of various theoretical and religious persuasions were hired and tenured. Even the theology faculty represents

religious diversity since the dean of Mennonite theology, a Mennonite himself, is a Professor of Theology at ND.

While a visiting student at Notre Dame in 1984 I learned firsthand about the tolerance inherent at this school. Mario Cuomo, the Catholic Governor of New York, was invited to speak on why he, as a Catholic officeholder, took a pro-choice position, a position, of course at odds with the official pronouncements of the Vatican. I learned firsthand about the religious convictions of most of the school's students and faculty. Religious issues were explored in the discourse one heard while going to classes or sitting in the LaFollette Center waiting for them to begin. Even the student newspaper concentrated on issues of concern to religious people.

While Notre Dame and BYU are similar in some respects, they differ greatly in their practise of religious freedom and religious tolerance. I never felt like an outsider at ND, though I was, since I am a Mennonite; at BYU, however, my outsider status is apparent constantly, the fact that I am an stranger is emphasized in the idolatrous and self-righteous discourse that refers to BYU as "The Lord's University," in the Y Family Home Evening rituals that seem designed to get young Mormon boys married to young Mormon girls, and so on. While the latter is certainly fine, it, as do other of the LDS-only entities at BYU, has the effect of isolating those of us who are not Mormons.

What has happened recently at the Y is tragic, deeply tragic, because I believe BYU can be a great university, a university which truly mixes the best of religion, which truly brings together a religion which preaches and practises religious freedom and tolerance with a diverse academic praxis. To be this, however, requires an openness to academic diversity, a commitment to true academic freedom, and an attachment to ecumenicity, though without a loss of Mormon peculiarity. To do this requires that Doctors Knowlton, Farr, and Houston remain as faculty, that the Dress and Grooming Standards of the Honour Code be dropped, and that students be allowed the freedom to choose their religious faith. All of this seems consistent to this outsider with the LDS proclamation of freedom of agency. If all of these are not done BYU faces the loss of academic accreditation, it faces the continuing hostility of our academic peers as was so beautifully pointed out by Joanna Brooks at the rally for academic freedom, and it faces the prospects of continuing in its retreat into the isolated and self-involved parochial culture of fear and abuse that seems to characterise so many parts of the BYU campus at present. Is this the type of university we want? 